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Mel Heliconium:

O R,

POETICALL HONEY,

Gathered out of the weeds of *Parnassus*.

The first Book:

Divided into VII. Chapters, according to
the first VII. Letters of the Alphabet:

Containing XLVIII. FICTIONS,

Out of which are extracted many Historicall, Natu-
rall, Morall, Politicall, and Theologicall Ob-
servations, both delightfull and usefull:

With XLVIII. MEDITATIONS
in VERSE;

By *ALEXANDER ROSSE*
His MAJESTIES Chaplein in Ordinary.

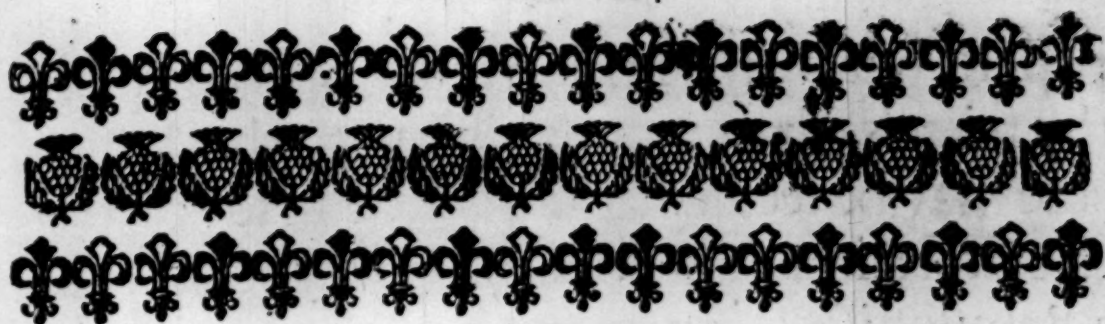
HORAT. *Lib. 4 Ode 2.*

Ego apis Matinæ
More modoque,
Grata carpentis thyma per laborem
Plurimum, circum nemus, uvidique
Tiburis ripas, operosa parvus,
Carmina fingo.

L O N D O N,

Printed by *L.N.* and *J.F.* for *William Leak*, and are
to be sold at his shop in *Chancery-lane*, near unto
the *Rolls*, 1642.

Af^b_d



TO
THE RIGHT HONOURABLE
WILLIAM

Marquesse of *Hartford*, Lord Governour
to the PRINCE His Highnesse.

MY LORD:

THe duty of affection which I beare
to the memory of your Honou-
rable Grand-father, the true *Mæ-*
cenas of my young *Muses* whilst
he lived; the knowledge which I have of your
eminent worth, both for learning, religion,
and courtesie, your good opinion and kind
usage of me, still, when I had the happinesse
to see you, have imboldned me to grace the
frontispice of this begun worke, with your
Honourable name, it is the fruit of some se-
questred houres from my Divinity exercises,
it hath lyen long neglected among my other
papers,

The Epistle Dedicatory.

papers, but by the importunity of some worthy friends, drawn out at last unto the light ; here may be seen what use can be made of poetical fictions: The spoiles of Ægyptians, and a Babylonish garment, may be serviceable for the Tabernacle. Accept this small present as a pledge and testimony of that duty and service which I owe to your self, and honourable Family, to whom I wish all increase of true happineſſe, which ſtill ſhall be the prayer of

*Your Honours in all duty and
service devoted,*

ALEXANDER ROSSE.



ἘΠΙ' ΚΥΔΙΣΤΩ ΗΨΩΟΣ ΠΟΛΥΜΑΘΕ-
 ΣΑΤΕ, ἐμὲ πολυφιλάτε, Ἀλεξάνδρε Ροσάιν
 ΜΕΛΙ ΕΛΙΚΩΝΙΟΝ

Βίβλω μάλιστα μελίχθ ταῖς ἔπη ἀμείλιχα.

Χαῖρε ΡΟΣΑΙΕ, γλυκεῖα μελίτη ΑΜΒΡΟΣΙΟΙΟ
 Εξομένη γλώσσαις, νέε, μελίτεσι γλυκαίνεις
 Χεῖλεα μεσηγνῶν, καὶ νέκταει χάσματι θείων,
 Ρώμαίοισι ῥόδοις καὶ ἔλλασιν ἀεθμένοισι.
 Φάρμακα πεντηρόνης θέτο δις νέον ΑΙΣΟΝΑ κέρης·
 Ἄνέ νέον σοὶ σῶμα, καὶ αἷματι πλήρεις ἴνες,
 Σῶμα δροσαινόμενον μελιτώμασιν ἀθανάτοισιν,
 Σοὶ τίθεται κέρη μεγαθύμῳ ζηνὸς ἀμύγαν,
 Καὶ χεῖρες, Μῦσαι δ' Ἐλικώνια δῶμα' ἔχουσιν
 Ἦδ' οὐ πᾶσι τοῖσι, σκιαρῶς βομβεῦντι μελίτῃ
 Παρνάσσῳ βήσασιν; πτόν κλέθ' ἔρανον ἵκει.
 Φοῖβ' ἀναινομένῳ περὶ θυμ' Ἰοχρεΐδει δῶλω
 Ποντοχόρῳ ναέτης αἰγλαίνει ΒΕΚΤΙΔΙ νήσῳ;
 Τηλυγύτῳ, περὶ τέρων ξυνάδειν μυθήσια πάντων
 Υἱεῖ, μεσάνων χρεαγῶ, καὶ παρὶδ' αἰης
 Κυδέει, τῷ ἐλικῶν Σκοτέῳ ΚΑΛΤΔΩΝΙ κοθήσας
 Οὐ τοῖον πάντῃ κυκλὸν γλυκύδειρον ἔχοντας,
 Οἷο μέλη νιφάδεσσιν ἐοικότα χειμαρείησιν.
 Οἶνοφόρ' ὑπὸ θείων, μαλακῆς, ἀντάξι' ἦβης,
 Ἄνδράπῃς μέγας κορέων ἀβρότοις πύτοισιν.

ΙΩΑΝΝΟΤ ΙΩΑΝΝΟΤΣ





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ACHELOUS.

HE was the sonne of *Sol*, and *Terra*, or of *Oceanus* and *Terra*; fighting with *Hercules* for *Deianeira*, he turned himselfe unto a Serpent, then unto a Bull, whose right horn *Hercules* pulled off, which that he might redeeme again, he gave to *Hercules* the plentifull horne of *Amalthea*, and afterward for griefe of his overthrow choaked himself in the River.

THE MYSTERIES.

ACHELOUS was a River which as all others, hath its beginning and encrease from the Sun, the Sea and the Earth: it was called a Serpent from the many windings thereof, and a Bull, from its noise and bellowing. 2. The two hornes are its two streames, the one whereof was cut off by *Hercules*, and divided unto divers brooks, by which the countrey was enriched; and *Hercules* for his paines received the greater increase. 3. They that strive against mighty men had need to be both Serpents in policie, and Bulls in strength. 4. They who turne themselves into wanton Bulls, and spend their horne, that is, their strength on women and wine, are at last choaked with melancholy and hydropicall humours. 4. If
B
great

(2)

great men lose their horne, that is their power and honour, let them redeeme them with their wealth, for honour is better then mony. 5. If God for thy sins take thy power and glory away, or thy bodies strength by sicknesse, let the poore partake of thy plentifull horne, and choake thy sins, in the river of repentance.

Who 'gainst the world, and sin, and Satan fights,
Had need of Bullocks strength, and Serpents flights.
If God pulls off thy horn, knocks down thy pride;
Go to repentance river, there abide,
Till sin be choak'd in tears, and do not scorn
To offer him thy Amalthæan horn
To feed the pōor; but if thy strength thou spend
On drink, and whores, a flood shall be thy end.

ACTÆON.

HE was a great hunter, who by mishap having spied *Diana* washing her self, was by her turned into a stagge, and torne by his owne hounds.

THE MYSTERIES.

D*iana* is the Moon, by whose light, influence, and motion, the Sun worketh on sublunary bodies; Dogs madnes (by wch they prove dangerous to their masters) is an effect of the moon; whith ruleth much over the brain. 2. Curiositie is dangerous, pry not too much into the secrets of heaven, least with *Actæon*, your understanding be taken from you; & ye become
a prey

a prey to the beastly imaginations of your owne brain. 3. Crueltie is here forbid, he that takes delight in murthering of beasts; proves somtime with *Nimrod* a murtherer of men; and such for want of humanitie may be said to be turned unto beasts, and tortured with their owne dogs, that is, by an evill conscience. 4. When men neglect their estates and callings, and spend their patrimonies profusely on dogs and hunting, they may be said to be devoured by their owne dogs. 5. They who suffer themselves to be abused, and their estates wasted by Parasites and flatterers, not unfitly may be sayd to be a prey to their own dogs. 6. They who look upon women, and lust after them, lose their reason, and are devoured by their own lusts. — 7. If *Diana's* nakednesse seen unawares, was the occasiō of his misfortune; how blame worthy are these women, who with naked breasts, immodest looks, light behaviour, phantastick attire; entice men to their destruction; and of men do metamorphose them unto beasts.

Think you on this, who spend your dayes, and strength,
And means, on Whores, Dogs, Parasites; at length
They'l worry you : before you feel their wounds,
Look to their teeth, shun these Actæons hounds.

A D O N I S.

HE was a beautiful youth, with whom *Venus* was in love, but whilst he was hunting, was killed by a boare, or by *Mars* in the shape of a boare, and

by *Venus* was turned unto a red flower called *Anemone*, hee was kept after death by *Ceres* or *Proserpina*, six months under ground, and other six months by *Venus*, above.

THE MYSTERIES.

IF by *Adonis* we understand wheat, that lodgeth with *Proserpina*, that is lyeth buried in the ground six months in the winter; the six summer months it is above in the aire with *Venus*, by which the beautie of the yeare is signified, by the boare may be meant the cold frosty and snowy season, in which the wheat seemes to be killed. 2. If with *Macrobius*, by *Adonis* we understand the Sun; he may be sayd to lodge six months with *Proserpina*, in respect of his southerly declination; the other six months with *Venus*, for then the creatures give themselves to procreation; he is killed by the boare, and lamented by *Venus*, for in winter his beames are of no force; to dispell the cold which is the enemy of *Adonis* and *Venus*, that is of beautie and procreation. 3. *Mars* in the forme of a boare; kils him; because wars and hunting are masculine exercises, and not fit, for weak bodies, and effeminate spirits. 4. *Adonis* is from *adon* to sing, for beauty and musick are friends to *Venus*. 5. *Adonis* may signifie the good government of a Common-wealth, which is the beauty thereof, which is killed by *Mars* in the form of a Boar; for *Mars* and wantonnesse are enemies of all

all government. 6. Beautifull *Adonis* is turned into a fading flower; to shew, that beauty quickly perisheth. 7. Yong and fair *Adonis* is killed by a Boare; so wantonnesse and leachery are the destroyers of youth and beauty. 8. Our Resurrection in this may be typed out; for although death kill us, it shall riot annihilate us, but our beauty shall increase, and wee shall spring out of the ground again like a beautifull flower in the Resurrection. 9. Though our bodies dye, yet our good name shall flourish, and like a fair flower, shall live and smell when wee are gone. 10. *Myrrha* of her own Father begot this childe *Adonis*, which *Myrrha* flying from her angry Father, was turned into a tree, and with the blow of her Fathers sword was delivered of this childe; because the Sun the common Father, begot the sweet Gum Myrrhe, of that Arabian tree of the same name; which Gum doth cause much delight and pleasure, for so in Greek *Adonis* signifieth: In this Gum *Venus* is much delighted, as being a help to decayed beauty, to a stinking breath, to procreation, and the vitiosity of the matrix. 11. Let them remember, who hunt too much after pleasure, that the Devil is that great Boare who lyeth in wait to kill them.

You that hunt after pleasures, eye that Boare,
 Who would your health, and wealth, and souls devour.
 Dote not on beauty; beauty's but a flower,
 Whose pride and lustre fadeth in an hour.
 Strive that your names may flourish after death,
 Let them out-live *Adonis* flower, & yeeld a fragrant breath.

A D M E T U S.

HE being a sutor to *Alceste*, carryed her away by the assistance of *Apollo* and *Hercules*, in a Chariot drawn by a Lyon and a Boare; afterward being like to dye, was recoverd by the voluntary death of his wife; whom *Hercules* delivered out of hell, and restored her to *Admetus*.

THE MYSTERIES.

HE that intends to marry, had need take the aid of *Apollo* and *Hercules*, that is, of wisdom, and strength of body. 2. *Αδμετὸς*, is one that cannot be tamed, as many lusty yong men are; therefore it is good for such to marry, with (a) *Alceste*. 3. Many foolish women, like *Alceste*, refuse many good matches, and at last are carryed away by a Lyon and a Boare; that is, by one that is lasciviously given, and who can put on the bold face of a Lyon. 4. Fruitfull women are like *Alceste*, who cast themselves unto the jaws of death by childe-bearing, that their husbands may live in the fruit of their womb; for parents live in their children: But by the means of *Hercules*, that is, of the strength of Nature, women are delivered from death. 5. *Alceste* is our hope, with which we shall marry, if first we can subdue the Lyon of pride, and the Boare of concupiscence. 6. *Admetus*, or

(a) ἀντὶ ῥοβυρ.

the

(7)

the untamed spirit of Satan, doth carry away the soul, which is the daughter of God, in the Chariot of vanity, drawn with pride and fleshly pleasures; and in hell the soul should have continued for ever, if Christ our *Alcides* had not delivered it from thence.

Let not Man think on Hymen, till he finde
What is Apollo's and Alcides minde.
And you weak Maids, and Widows too, before
You marry, shun the Lyon and the Boare.
Think not to carry Hope and Confidence,
Till you subdue pride and concupiscence:
By Hope lay hold on Christ, he will sustain
Your souls in death, and them restore again.

ÆACUS. MINOS. RHADAMANTHUS.

THESE were *Jupiters* sons, and Judges in hell; at the request of *Æacus*, when the Iland *Ægina* was depopulated with sicknesse, *Iupiter* turned the Ants unto men; so was *Gracia* delivered also by the prayers of the same *Æacus*.

THE MYSTERIES.

JUST Judges are the sons of God; 2. The good laws of just Judges shal not be forgotten, but when they are in Hell, that is, when they are dead, their lawes shall be still in force. 3. These three Judges are the three effects of a wicked mans conscience, to wit, to accuse, condemne, and torment the sinner: and in this sense; a man may be said to be in hell, whilst he

is on earth ; 4. *Æacus* by his wisdom causing the barbarous inhabitants to forsake their caves and holes wherein they dwelt; and to build houses; to leave their diet, of roots and fruits, and to sow corn ; in teaching of them civilitie, and military discipline, whereby they overcame the Pirates, which used to molest them : for these respects, he was said to turne them from Ants unto men. 5. In relieving *Gracia* by his prayers from the plague, doth shew us, That *the prayers of the just availeth much*. 6. Before Christ came, the *Gentiles* were but Ants, men of earthly conversation, being fed with roots of superstition ; molested with spirituall pirates, but by the preaching and intercession of Christ, *the wisdom of the Father, and the Judge of all the world* : they were made men, taught to forsake the dark holes of Idolatry, and to build them an house in heaven, to feed upon the bread of Gods Word, and to fight against their spirituall enemies.

Consider Judges, though you be but dust,
 Gods sons you are, yea Gods, if you be just.
 Let no man sin securely, though alone;
 For each man hath three Judges in a Throne
 Within his brest : these Judges will torment thee
 Here and in Hell, where no man shall lament thee.
 Now we are men, which heretofore were Ants ;
 Then let us live like men, and not like Wants,
 Still digging : leave your holes, and fix your eyes
 Upon your starry-house, the spangled skies,
 Where Christ your head, and Lord and Judge doth dwell,
 The onely Judge of Heaven, Earth, and Hell.

ÆGÆON.

Æ G Æ O N.

HE was begotten of the Heaven and Earth, or of the Sea ; he assisted *Jupiter*, when *Juno*, *Pallas*, and *Neptune*, made insurrection against him, and would have bound him ; for whose good service, he was made keeper of Hell gates, but afterwards rebelling against *Jupiter*, he was over-throwne with his thunder, and laid under the hill *Ætna*, which alwayes bursts out with smoake and flames when hee turnes himselfe about ; he had an hundred hands, and fiftie heads ; he is also called *Briareus*, and *Enceladus*.

THE MYSTERIES.

BY this many-handed and many-headed mōster, is meant the Wind, the power and vertues whereof are many and wonderfull ; it is begot of the vapors of the earth and sea, by the heat and influence of heaven, when *Jupiter*, that is, the heaven is obscured, and as it were bound up from us with thicke milts extracted by *Minerva*, that is, the Sun, out of *Neptun* or the Sea, and received by *Juno*, or the Aire ; these three are said to conspire against *Jupiter* ; then comes the wind, and blowes away these milts ; and so *Jupiter* is relieved, and the Heavens cleered. *Ægeon* is said to keep Hell gates, because the winds are often inclosed in the bowels of the Earth and Sea.

2. *Ægeon* fights against *Jupiter*, when the South-wind

wind obscures the Heaven with clouds, then with his Sun beames, or thunder, the Aire is cleared, and the wind settled, and because *Aetna* never vomits out fire, but when there is wind generated in the hollow holes, and cavernosities thereof, therefore *Aegæon* is said to lye and move there. 3. God hath made our stomach and belly to be the receptacle of naughty vapors, which notwithstanding sometimes rebell, and obnubilate the heaven of our braine, and fight against our *Jupiter*, that is our judgement and reason; but oftentimes are overcome and beate backe by the strength of nature, and property of the braine. 4. *Juno*, that is, vapors; *Neptune*, that is, too much moisture; and *Pallas*, that is too much study, oftentimes molest the brain, & assault judgment and reason; but the helpe of *Aegæon*, or the strength of the animal spirits doe releve the braine and make peace. 5. In 88. the Spanish *Juno*, that is, their wealth; *Minerva*, their policie; and *Neptune* their sea-god, I mean their great Fleet, which affrighted the Ocean, conspired to invade our heaven, that is, our Church and State; but *Aegæon*, the stormie wind, sent by *Thetis*, but by the power of the Almighty; scattered their forces, and releved our *Jupiter*. 6. Every piratical ship, robbing honest men of their goods, may be called *Aegæon*, for they fight against God himselfe, and their end for the most part is fearfull. 7. *Arius* and other hereticks, opposing Christs divinity; with *Aegæon* fight against God; and being struck with the thunder of Gods Word, without repentance they
are

are sent to hell. 8. All seditious persons rebelling against the Church and State, are *Ægeons* fighting against God, and they must look for this reward.

As he who did against great Jove rebell,
Was struck with Thunder, and knockt down to Hell :
So God will all you Monsters over-turn,
Who 'gainst the King, the Church, the State dare spurn.
Your glory shall be shame, black Hell your mansion,
Furies your fellows, brimstone and fire your pension :
Your motion's like *Ægeons*; when he turns,
Ætna doth shake, and for a while it burns :
But when you move, you shake the world asunder,
Whose bowels smoke, and burn and roare, till you be struck
(with Thunder.

Æ N Æ A S.

HE was a *Trojan* Prince, son of *Venus*, by whose help he was delivered from being killed by the *Gracians* : he carried his old father on his shoulders out of *Troy*, with his household gods ; he was seven yeares, by the malice of *Juno*, tost upon the seas, and kept back from *Italy* ; who when he arrived thither, was molested by a long warre, caused by *Juno* and *Alecto* ; having at last killed *Turnus*, ended his dayes in peace and honour ; he went downe to Hell, to visit his father in the *Elisian* fields, who by the help of *Sybilla* and the golden Branch, overcame all the dangers of Hell ; his acts are eternised by the Prince of Poets.

THE

THE MYSTERIES.

HE was called the son of *Venus*, because that planet was mistresse of his horoscop, or because of his beauty and comely proportion; and to shew that love is the chiefest guard of Princes, and that which doth most subdue and keepe people in subjection.

2. *Juno* and *Aeolus*, the aire and wind conspired against him to drowne him; so sometimes Princes are oftentimes vexed and endangered by the stormes of civill dissention. 3. *Neptune* was his friend, both in the *Trojan* warre, and to help him forward to *Italy*; *Vulcan* made him armour, *Mercury* was his counsellor and spokes-man; *Cupid* made way with Queen *Dido* to entertain him; to shew that a Prince cannot be fortunate and powerful, without shipping, armour, eloquence and love. 4. The golden Branch made way for him to *Proserpina*, and brought him to hell, and so doth the inordinate love of gold bring many unto hell; again, gold maketh way through the strongest gates, and overcommeth the greatest difficulties; besides, gold is the symbole of wisdome, without which no man can overcome difficulties; Lastly, he that will goe through the dangers of hell, that is, the pangs of death with cheerfulness, must carry with him a golden branch, that is, a good conscience; and perhaps this golden branch may be the symbole of a Kings Scepter, the ensigne of government, wherein a King is happy, if his Scepter bee
streight

streight and of gold, that is, if wealth, and justice, and wisdom go together. 5. *Aeneas* had not found the branch without the Doves, his mothers birds; so without love, innocencie and chastity, we cannot attain to true wisdom. 6. He that would attain unto the true Branch, that is, Christ, the righteous Branch, and wisdom of the Father, must follow the guide of the two Doves, the Old and the New Testament, they will shew us where he is. 7. *Aeneas*, by the help of *Sibyl*, went safely thorow Hell; so shal we by the assistance of Gods counsell (for (a) *Sibyl* signifieth so much) we shall overcome all difficulties. 8. His companion was *Achates*, for great Princes are never without much care and sollicitude, as the (b) word signifieth. 9. *Aeneas* went thorow the dangers of hell, sea and land, before he could have quiet possession in *Italy*; so we must thorow many dangers enter into the Kingdome of heaven. 10. *Aeneas* is the *Idea* of a perfect Prince and Governour, in whom wee see piety towards his gods in carrying them with him, having rescued them from the fire of *Troy*; in worshipping the gods of the places still where he came; in going to *Apollos* Temple, as soone as he lands in *Italy*, in his devout prayers he makes to *Jupiter*, *Apollo*, *Venus*, and other gods; piety also towards his old father, in carrying him on his shoulders, in bewailing of his death, visiting of his tombe; going down to hell to see him; his love was great to his wife *Crensa*, in lamenting, and casting himself into

(a) σίβη & βυλν.

(b) ἀχ & ἀτνς.

open.

open danger for her ; his love was great to his sonne *Ascanius*, in the good breeding and counselling of him ; to *Palinurus*, *Mysenus*, and others ; his vigilancie in guiding the helme, at midnight, when his people were asleep ; his liberality to his souldiers, his magnanimity, constancie, wisdom, fortitude, justice, temperance ; are fit by all Princes to be imitated, and the *Aeneads* to be diligently read.

He that would safely passe black Acheron,
 And scape the dangers of hot Phlegeton,
 Must carry with him Wisdoms golden rod,
 Sybill must guide him; thats advice from God :
 So shall he not fear dangers, nor miscarry,
 When Styx he crosseth in old Charons wherry.
 What strength of Towns, or Castles can withstand
 Sibyllas head-peece, and a golden hand.
 But yet, beware of gold, I would advise thee;
 For gold ill got, will down to Hell intice thee.
 And if thou wouldst true gold and wisdom finde,
 Seek after Christ, and on him fix thy minde.
 Be chaste like Doves, and let Gods Word instruct thee,
 There are the Doves which will to Christ conduct thee.
 If Kings will fear great Jove who reigns above,
 Then Vulcan, Neptune, Mercury, and Love
 Shall serve them; Juno's spight shall not destroy them,
 Nor Æolus with all his breath annoy them.

Æ O L U S.

HE was *Jupiters* son, a King over divers Ilands,
 and reigned in a City walled with brasse; he kept
 the Winds in a cave or hollow hill ; which at *Juno's*
 request, and promise of a marriage with her Nymph
Deiopeia, he let out against *Aeneas*. THE

THE MYSTERIES.

HE is called *Jupiters* son, because the winds are begotten by the influence and motion of the heavens. 2. He was an Astronomer, and could foretell storms and calmes, therefore it was thought he had the command of the winds. 3. His City was said to be walled with brasse, because it was guarded with armed men. 4. He kept the winds in a hollow cave; because some caves be full of vapors, which sometimes burst forth with violence. 5. He reigned over Islands, because they are most subject to storms. 6. *Juno* could not sinke *Aeneas* his ships without the help of *Aeolus*; neither can the aire violently worke, if it be not moved by the vapors, which are the winds, or else without vapors, by the Planets. 7. The marriage between *Aeolus* and the sea Nymph, shewes the relation that is between the wind and the sea. 8. Hee may be called *Aeolus*, and the God of winds, that can curbe and keepe under anger, and other unruly passions. 9. It is a dangerous state, when *Juno* and *Aeolus*, that is, wealth and power band themselves against innocent men.

He's Æolus, a God, and not a man,
That anger can
Subdue, and keep unruly passions under,
He's a wonder.
He is a King, and stronger then the winde,
That curbs his minde.

It's

It's ill, when wealth conspires with violence
Gainst innocence.

That State's a Sea; Ships sink, or drive on shoare,
When such storms roare.

ÆSCULAPIUS.

HE was the god of Physick, and son of *Apollo*, and *Coronis* the Nymph, whom *Apollo* shot with his arrowes, and cut out the child, who was nursed by a goat, or bitch, as some would have it; he relieved *Rome* from the plague in the forme of a Serpent, being brought from *Epidaurum* in a ship; he restored *Hippolitus* to life, therefore was killed by *Jupiters* thunder.

THE MYSTERIES.

A *Esculapius* is the milde temper of the aire, as the (a) word sheweth, which is the effect of the Sun, or *Apollo*; and is the cause of health; therefore *Hygiaa* and *Iaso*, that is, health and cure, are the children of *Esculapius*. His mother, is (b) *Coronis*, or the due mixture and temper of the aire; which because it depends from the influence of the Sun, therefore *Apollo* is said to beget *Esculapius* of her; but when he killed her with his arrowes, is meant, that the Sun with his beames did over-heat, and infect the aire with a pestilence. 2. I had rather understand by this fiction, the true temperament of a sound mans body,

(a) ἡμεῖς blandus. (b) μεγανύω, misceo & tempero.

caused

caused by *Apollo* and *Coronis*, that is, the due proportion of the naturall heat, and radicall moisture, called *xpōis*; and the true cause of health. Then *Coronis* is killed with *Apollo's* arrowes, when the naturall heat degenerats into a feverish inflammation, and drieth up the moisture; but when the heat returns to its former temper, *Æsculapius*, that is, health is recovered, and nourished by a goat, because goats milke is good to feed, and restore decayed nature. 3. By this fiction, I thinke is represented to us the properties of a good Physitian; he is the son of *Apollo* and *Coronis*, that is, of knowledge and experience; knowledge kills experience, when the learned Physitian trusts not to experiments, but by art and knowledge he cures; for indeed in physick, experience is little worth; for what experience can one have of such infinite varieties of temperaments which are amongst men; every man having a peculiar cōstitution, which is also still differing from it selfe; as *Æsculapius* was nursed by a goat or bitch; so Physitians are maintained by gluttony and venery: *Chiron*, *Saturns* son, was *Æsculapius* school-master; for time hath brought the knowledge of physick to perfection; or because *Chiron* being halfe a man, and halfe a horse, sheweth that a Physitian must be a *Centaure*, that is, a man in judgement, and a horse in courage, it is fit that Physitians should be brought to *Rome*, that is, to great Cities infected with sicknesse; the Serpent, Cock, and Raven were consecrated to *Æsculapius*, so was the Goat also; to shew that a Physitian must

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have

have the Serpents wisdom, the Cocks vigilancie, the Ravens eye and forecast, and the Goats swiftnesse; for delayes are dangerous, and if Physitians cure desperat diseases, they must not be proud, and attribute the glory to themselves, or skill, but to God, lest they be punished in his just anger, as *Æsculapius* was.

4. Christ is the true *Æsculapius*, the Sonne of God, and the God of Physick, who was cut out, as it were, of his mothers wombe, by the power of God without mans help; and cured all diseases; the true brazen Serpent, he only who was struck with the thunder-bolt of his Fathers wrath, and sent to hell, to deliver us from death and hell.

He that would prove a good Physitian,
Must be a Centaur, that's a horse and man:
And he that will keep men from Charons boat,
Must be a Cock, a Crow, a Snake, a Goat.
Let him that's sick, and bruis'd, who cries and groanes,
Repair to Christ, he'll heal the broken bones:
He can do more then *Æsculapius*,
Who brought from death to life torn Virbius.
He first subdu'd death in himself, and then
Restor'd us all to life, who were dead men,
Dead in our sins, and dead in Gods just ire;
But Christ hath kil'd our death, and quencht that fire
Which doth torment and burn, but not consume,
A fire which gives no light, which yeelds no fume.
His death then is our life, our drink his blood;
His stripes our physick, and his flesh our food.
And when he comes again in Majestie,
To plague the workers of iniquity,
Sitting upon the clouds, whose voice like Thunder,
Shall shake heav'ns Tower, and cleave the earth in sunder:
Then

Then will he raise all those that sleep in dust,
And crown with immortality the just.

ALPHAËUS.

HE was a great hunter, and fell in love with the Nymph *Arethusa*, who that shee might escape him, was by the help of *Diana* turned into a Fountain, and he afterward sorrowing became a River, which still runs after *Arethusa*.

THE MYSTERIES.

Alpheus is a River of *Elis* in *Arcadia*, thorow secret passages running under the earth and sea, empties it selfe in the spring *Arethusa*, in *Scicilie*; which, though *Strabo* denieth it, it cannot be otherwise, seeing so many witnesses confirme, that whatsoever is cast into *Alpheus* is found in *Arethusa*.
2. As this water running thorow the Sea loseth not its sweetnesse, by receiving of any salt relish; so neither must wee lose our integrity and goodnesse by conversing with the wicked. 3. Husbands must learn from *Alpheus* to be kind to their wives, and to make them partakers of all their goods, as *Alpheus* imparts all it receives, to *Arethusa*. 4. We must never rest, till wee have obtained him whom our soule loves; the salt sea of afflictions, and the distance of place must not hinder our course. 5. *Arethusa* is from ἀρετή, vertue which wee should still run after. 6. *Alpheus*, is from αλγος, a spot, we are full of spots
C 2 and

and sin, therefore had need to be washed in *Arethusa*, that is, in the water of Baptisme. 7. This water was held good to kill the Morpheus, called therefore *Alphos*, for which cause it was consecrated to *Jupiter*; and it was unlawfull to wash the altar of *Jupiter Olympius* with any other water; so Baptisme doth wash us from originall sinne, and by it we are consecrated to God. 8. *Alphæus* is as much as *φῶς ἀληθείας*, the light of truth, which runs after *ἀρετή*, or vertue; to shew that knowledge and theory, should alwayes be joyned with goodnesse and practise.

As Arethusa running through the main,
 Yet doth its taste and colour still retain:
 Salt Doris cannot taint it; let us then
 Be good still, though we live with wicked men.
 And as Alphæus runs, and will not stop
 Untill he rests in Arethusa's lap;
 So run my soul, untill thou be possess'd
 Of thy belov'd, and of eternall rest.
 And who would think, that love could set on fire;
 Cold waters chuse cold waters to desire:
 Can Cupid wound a river, can he scorch
 The senselesse waters with his flaming Torch?
 No, no; but thou, O Lord, the God of Love,
 Can wound my heart, and warm it from above.
 My cold and waterish heart, so now inflame
 With love of thee, that I my course may frame
 To thee through all the seas of cares and fears,
 And through the salt sea also of my tears.
 I am Alphæus, thou that living Well
 To which I run, and where I hope to dwell.

AMPHION.

A M P H I O N.

HE was *Jupiters* son of *Antiopa*; she flying from *Dirce* to a solitary mountaine, was there delivered, and the child was brought up by shepherds; he learned his musick of *Mercury*, and received his Lute from him; by the force of his musick he caused the stones to follow him, with which the walls of *Thebes* were built; but afterwards out-braving *Latonas* children, and upbraiding them for want of skill, was by her killed.

THE MYSTERIES.

A*mphion* was called *Jupiters* son, because musick is from God; or because the heavens by their perpetuall revolution, shew, that musick without continuall exercise cannot be attained unto; or to shew that there is in the heavenly bodies a harmony, as well as in musick; or if by *Jupiter* we understand the air, as sometimes Poets do, then as *Jupiter* gave life to *Amphion*, so doth air to musick, for no sound either by voice, instruments, or water, without air.

2. *Jupiter* in the form of a Satyre begot *Amphion*; Satyrs were great Dancers, and dancing requires musick. 3. *Amphion* was bred by shepherds; for these living an idle and solitary life, were invited to invent musick, partly by the singing of birds, and partly by the whistling of the wind among the trees,

or by the running of waters. 4. He was born in a remote hill, because muscally inventions require quietness, and a private life far from troubles and business. 5. *Mercury* taught him, and gave him the Lute; to shew the resemblance, and equall power of eloquence and musick; eloquence being a speaking harmony, and musick a speechlesse eloquence, the one by words, the other by sounds working on the affections. 6. His building *Thebes* walls by his musick, shews what is the force of eloquence, to draw rude people to religion, policie, and civility. 7. His out-braving of *Apollo* and *Diana*, doth not onely shew the insolencie and pride of some men, when they have got some perfection in an Art; but also, I suppose, may be meant the power and delight of musick, that it no lesse affects and delights the soul by the ear, then the light of the Sun and Moon doth the eye: So that musick may as it were challenge the light. 8. *Amphion* may be said to be killed by *Latona*, when muscally knowledge is lost by negligence and oblivion. 9. Our Saviour Christ is the true *Amphion*, who by the preaching of the Gospel hath built his Church, and made us who were but dead and scattered, living stones in this building; his musick hath quickned us, and his love hath united us. 10. *Amphion* was said to build the walls by the help of his musick, because perhaps he imployed Musicians at that time, who by their musick encouraged the builders, and made them work the better.

In

In this we see the force of Eloquence,
 By which grea Towns have walls, and stones have sence.
 This is the onely pleasant melody,
 Which caus'd rude men imbrace civility.
 Stones hear not sounds; its not the warbling Lute,
 Nor solemn Harp, nor Trumpet, nor the Flute,
 Nor Songs, nor any Organ muscally
 That could give sence to stones, or build a wall :
 But Christ our Lord with his celestially layes,
 Hath from Amphion born away the praise ;
 Whose charming voice no sooner 'gan to sound,
 But Sions walls were lifted from the ground :
 He rais'd us senselesse stones out of the dung
 Of Error, by the musick of his tongue,
 That we might, at his voice, and in his name,
 Make up the walls of new Jerusalem.

ANTÆV S.

HE was a Gyant, 40 cubits high, begotten of *Neptune*, and the earth, with whom, when *Hercules* did wrestle, still as he was flung on the ground his strength increased ; which *Hercules* perceiving, lifted him from the ground, and squeezing him to his brest, stifled him.

THE MYSTERIES.

THe bignesse of his body shewed, that earth and water were extraordinarily predomināt in him, therefore he was called the son of *Neptune*, and the earth. 2. A covetous man is like *Arens*, the more

that his affections touch earthly things, the stronger is his covetousnesse; till he be lifted up from the earth with heavenly thoughts, and then covetous thoughts dye. 3. Satan is like *Anteus*, for the more he is beat down by the Herculean strength of Gods Word, the more violent and fierce he groweth; but being squeezed by the Brest-plate of iustice, he loseth his force. 4. Satan deals with good men, as *Hercules* with *Anteus*; he flings them down, by oppression and persecution; but when he perceiveth, that by this means they grow stronger and more resolute, he lifteth them up by pride and prosperity, by which many are overthrown which grew strong by adversity. 5. The Sun like *Anteus*, when he is come to his *perigaeum*, or that point neereſt the earth, he begins to gather strength, which increaseth till hee come to his *apogaeum*, or that point in heaven farthest from the earth; and then his force begins to weaken. 6. He that will cure a Feaver with hot things, or an Hydropsie with cold and moist things, he doth as *Hercules* to *Anteus*, increase the disease by applying things of the same nature, whereas diseases should be cured by contraries. 7. Every thing in its own element, with *Anteus*, doth gather strength and prospereth, but being put unto another element dieth, as fishes in the air, and beasts in the sea.

Take heed, all you that would o'rethrow
 Your greedy mindes, and them subdue,
 You fling them not in things below,
 For so their force they'll still renew:

But

But lift them up with all your strength,
 That they may see the wealth and joy
 Which is above, and so at length
 You shall your Avarice destroy.
 At any time if Satan shall
 With crosses fling you on the ground,
 Lole not your vertue with your fall,
 But let your courage then abound.
 Take heed he lift you not too high
 With pride in this your spirituall strife :
 For then hee'l get the victory,
 And spoil thee of eternall life.
 Lord lift my minde out of the dust,
 And make it mount above the skies;
 Be thou my treasure where no rust
 Can come, which Moaths and Theeves defies.
 And when with crosses I'm cast down,
 Let not my strength and courage fail ;
 Let constancie Lord be my Crown,
 Then in my fall I shall prevail.

A P O L L O.

HE was the son of *Iupiter* and *Latona*, born in
Delos ; he kill'd the Serpent *Python*, the Gyant
Tytion, *Marsyas* the Musitian, and the *Cyclops* that
 made *Iupiters* thunder, with which his son *Aescu-*
lapius was slain ; for which fact *Iupiter* banished
 him, and drove him to feed *Admetus* his sheep, and
 to help *Neptune* in building of the walls of *Troy* ;
 he was the god of Wisdom, of Physick, of Musick,
 and Arching.

THE

THE MYSTERIES.

BY *Apollo* is ordinarily understood the Sun, which as his (a) name sheweth, is both the destroyer & preserver of things; he is the son of *Jupiter*, because he is a part of heaven, or because he was created by God; he was born of *Latona*, because God brought light out of darknesse, and the Sun out of the *Chaos*; born in *Delos*, which signifieth manifestation, for the Sun discovereth all things; he kill'd *Python* the Serpent, because the Sun by his heat disperseth all putrified vapours, and cleareth the air from mists, for of putrification venomous beasts are procreated; so he kill'd *Jupiters* Thunder-makers, because the Sun cleers the air, and consumes those exhalations and moystures, of which Thunder is ingendred. When *Apollo* was born, *Diana* his sister, who was first born, was the Midwife to bring forth *Apollo*; that may signifie that the Sun is freed from his eclipse and darknesse, when the Moon departeth from him; he is still Beardlesse, to shew his perpetuall youth, his long hair shews his beams; he feedeth sheep, because his heat produceth grasse; he is carried in a Chariot drawn with four horses, to shew his motion, and the four seasons of the year, or the four parts of the Artificiall day; as his horses names do shew, (b) *Erythreus*, *Acteon*, *Lampos*,

(a) ἀπολλύμι perdo ἀπολύω salvo & λύω, ἄντω quasi ἄνδω a lucendo. (b) *Erythreus*, i.e. ruber *Acteon* splendens *Lampos*. fulgor. *Philogeus* terram amans.

Philo-

Philogeus ; for he is red in the morning, cleer about nine of the clock, in his full splendour at noon, and draws to the earth in the evening ; he is the god of Wisdom, not by infusing the habit or essence thereof, but by preparing and fitting the Organs for the use and exercise thereof, therefore Southern people are more subtile, wise and ingenious, then the Northern. And because from the Sun divers predictions are gathered of the alteration of weather, and other (a) sublunary mutations, he was called the great Prophet, and God of Divination ; he was also called the god of physick, both because physicall hearbs have their strength from the Sun, and oftentimes, the spring cureth the winter diseases, and the summer the infirmities of the spring; he was called the god of musick, because he cleers up the spirits of al things; therefore the birds do welcome his approach with their melodious harminonie; therefore the Swan was dedicated to him, and the grasshoppers also; and as in musick so in his motion and operations there is a harmony; and because he fits the air, which is the *medium* of musick and of all sounds ; the muses for this cause are in his custodie; which were enlarged from three to 9 according as the number of strings increased in musicall instruments; he was called an Archer because his beames like arrows fly every where; His Tripod, which some will have to be a table called also (b) *Cortina*, from *Pythons* skin with which it was covered, others a three footed vessell,

(a) *Vide Virgil. Geor. 1.* (b) *Cortina potens dictus Apollo.*

others

others a threefoot chair, wherein they fate that prophesied; I say this *Tripes* may signifie the three circles in the zodiack which every yeare he toucheth, to wit, the ecliptick, and the two tropicks. They that died suddenly or of any violent disease were said to be killed by *Apollo*, because the Sun with extreme heat doth cause famine and infectious Feavers. Thus hee was said to shoot with his arrows, *Amphions* children; to him were dedicated the strong Bull, the white Swan, the quick-sighted Raven, to (a) signifie the power, and beauty, and piercing light of the Sun; which because it detecteth obscure things, he was called a Prophet; the Olive, Palm, and Bay-tree also were dedicated to him, both because the Olive and Palm grow not, but in hot countries; and because they are, as the Bay tree usefull in physick, and of a hot quality like the Sun, therefore he was said to be in love with (b) *Daphne* the daughter of the river *Peneus*, because on the banks of that River are good store of Bay-trees: his shooes and garments were of gold, to shew his colour; he with *Neptune* built the wals of *Troy*, to shew that without Gods assistance no City or State, can stand, or be built. His love which he bare to the flower *Hyacinthus* is to shew that flowers do bud and prosper by the Sun, and die with cold winds; therefore *Zephirus* was the cause of his death; and perhaps *Apollo* and *Neptune* were said to build *Troys* walls, be-

(a) *Phancus dictus Apollo a manifestando.*

(b) *Daphne a διαφαινειν.*

cause mortar and brick are made by the helpe of heat and water ; or becaule *Lacmedon* either stole or borrowed some treasure out of the Temples of *Apollo* and *Neptune*. 2. Our Saviour Christ is the true *Apollo*, both a destroyer of Satans kingdom, and a fa-
 ver of his people ; for ἀπαλυσιν is as much as to lose by paying the price of redemption, hee is the Sunne of Righteousnesse, by whose beams and arrows, that is, his word, *Python* the devil is subdued; he is the Son of God, and the God of Wisdome, the great Prophet, the Son of *Latona*, that is, of an obscure maid: the true God of physick, who cureth all our infirmities ; and the God of Musick too, for that harmony of affections and communion of Saints in the Church is from him ; he hath subdued our Gients, that is, our spiritu-
 all foes, by whose malice the thunder of Gods wrath was kindled against us: He is immortal, and the good Shepherd, who hath laid down his life for his sheep ; having for his sheeps sake forsaken his Fathers glory, and he it is who hath built the wals of Jerusalem. *Apollo* was never so much in love with *Hyacinthus*, as Christ was with the sons of men. 3. As the Sunne amongst the Planets ; so is a King amongst his sub-
 jects ; a King is *Apollo*, the destroyer of the wicked, and a preserver of good men ; the light and life, and beauty of his people ; a God of wisdome amongst them, to guide them with good Lawes ; a God of physick, to cut off rotten and hurtfull members, to purge out all grosse humors, that is, bad maners, with the pills of justice, and to cheere up with cordials
 our

our rewards, the found and solid parts of the politick body; he is a God of musick also, for where there is no King or head, there can be no harmony nor concord; he is a Prophet to fore-see and prevent those dangers, which the people cannot: he is a subduer of *Pythons* and Giants, that is, of all pestiferous disturbers and oppressors of the State: his arrows are his Lawes and power, which reacheth thorow all the parts of his dominiõ: he is a good shepherd, & Kings are (a) so called; and a King thus qualified shall be like the Sun, still glorious, immortall, youthfull, and green like the Palm, Olive, & Bay-tree; but if he doth degenerat unto a tyrant, then he is the cause of mortality, as the Sun is, when he inflames the aire with excessive heat.

(a) ποιμνες λέγ.

When God out of rude Chaos drew the light,
Which chas'd away the long confused night
O're all this All, it did display
Its golden beams, and made the day.
So when mankinde did in the Chaos lye,
Of ignorance and grosse idolatry,
There did arise a light, a Star
Brighter then Sun or Moon by far.
Who with his fulgent beams did soon disperse
The vapours of this little universe.
Till then no morning did arise,
Nor sparkling Stars to paint the skies.
This is that Sun, this is the womans seed,
Who with her arrows wounded *Pythons* head;
Its he who kill'd the Gyants all,
Which were the causes of our fall.

He

He is that shepherd which in flowry Meads
 Doth feed his wandring flock, and then he leads
 Them to the brook that softly glides,
 And with his shepherds-crook them guides.
 Its he that did Jerusalem immure,
 And made it strong, that it might stand secure
 Against all forrein enemies,
 Against assaults and batteries.
 He's Wisdom, he that Prophet which displaid
 What was before in darknesse besome laid ;
 Whose Oracles did never fail,
 Whose Miracles made all men quail.
 He is the Sun that rides triumphantly
 On the blew Chariot of the spangled sky,
 Whose Chariot's drawn with horses four,
 Justice and Truth, Mercie and Power.
 He is the God of all sweet harmony,
 Without whose word there is no melody;
 He's sweeter to a pensive minde,
 Then any musick we can finde.
 He is the God of physick, he can ease
 The soule of sin, thy body of disease.
 He only helps the heavie heart,
 He only cures the inward smart.
 But sometime he his winged shafts lets fly
 Amongst his foes, and wounds them mortally.
 Who can unbend his reaching Bow ?
 Who can avoid his piercing blow ?
 Then seeing Christ is this resplendant Sun,
 Which Gyant-like about the world doth run;
 Who shew'd to Jews his rosie face,
 And to all Gentiles offers grace.
 Let us at last with reverence admire
 This great Apollo, heavens greatest fire :
 Come, let us Palms and Laurels bring,
 And to him Io Pæans sing.

Apollo.

Apollo and a King parallel'd.

Like as Apollo's sparkling flame,
 Doth cherish with his beams the frame
 Of this round Globe we see :
 So Kings extend on us the light
 Of their just Laws, and with their might
 Keep us from injury.
 They let their Arrows flye at those
 Who dares their Rules and Laws oppose,
 And vex the innocent.
 A King the plaguey Python slayes,
 And Gyants that will Thunder raise
 Within his firmament.
 He is a good Physitian,
 That bitter Pills and Cordialls can
 Prescribe when he thinks cause
 He makes a sweeter harmony,
 Then Harp, or Lute, or Psaltery,
 With his well tuned Laws.
 He holds his bow with his left hand,
 And at his right the graces stand,
 As white as driven snow,
 To let us see that by his raign
 More good we have, and much more gain
 Then damage by his bow.
 The Muses in a grove of Bayes
 About him dance, and sing sweet layes,
 Each hath her instrument ;
 To shew, that under such a King
 All things do flourish, Schollers sing
 With comfort and content.
 He hath the Ravens piercing eye,
 He's a white Swan in purity,
 And hath the Bullocks strength :

Hee

(33)

He shall out-live the Palm and Bay,
His Name and Laws shall not decay,
But conquer all at length.
His head doth shine with golden locks,
He is a shepherd of great flocks,
Whom in the fragrant Meads,
He feeds and guides them with his crook,
And drives them to the silver Brook,
And to the shades them leads.
He wears a Tripos on his Crown,
A Triple Monster trampled down,
Before him prostrate lyes.
Now if this Sun shines any where,
He shines sure in our Northern Sphære,
And moves in British skies.

ARACHNE.

Shee was a Lydian Maid, skilfull in weaving and spinning, and by *Minerva* (for her insolencie, in provoking a goddesse) was turned into a Spider.

THE MYSTERIES.

THIS *Arachne* did learne of the Spider to spin and weave ; for the beasts are in many things our schoole-masters. 2. It is not good to be proud and insolent of any art or knowledge. 3. Subtill and trifling sophisters, who with intricacies and querks intangle men, are no better than Spiders, whose captious fallacies are no lesse hatefull to the wise, than *Arachnes* web was to *Minerva*. 4. Partial Judges use their lawes, as Spiders doe their webs, to catch little
D flyes,

flies, and let the great ones passe thorow. 5. Covetous men are like Spiders, they unbowel, that is, they consume and spend themselves with care and toyle, to catch a fly; for wealth in the end, will be found little better. 6. Envie and a slandering tongue is like a Spider, which doth crack the purest glasses, so doe they poyson the best men. 7. We should be Spiders in providence they hang their nets in windowes, where they know flies most resort, and worke most in warme weather, for then the flies come most abroad; and like Mice, they foretell the ruine of an house, by falling and running away, as *Pliny* sheweth.

Thou that in knowledge dost excell,
Must humble be,
And think what on Arachne fell,
May fall on thee :
It was her pride did her undo,
And pride may overthrow thee too.

Let not the miser spend his strength,
And lose his health
To catch a silly Fly at length,
For such is wealth :
The carefull wretch at his last gasp
Shall finde that wealth is but a wasp.

Take heed thou do not use thy tongue
To sting the good;
For they that thus good men do wrong,
Are Spiders brood :
Nay worse; for bad tongues far surpassie
That poyson which cracks but a glasse.

Judges

Judges your Laws you must not make,
Like Spiders cords,
Which onely Pefants use to take
And paffe by Lords :
This is indeed a powerfull Law,
Which keeps bo h rich and poor in awe.

But we must Spiders strive to be
In providence,
Where dangers are we must foresee,
And flye from thence ;
Sea-men for want of good forecast,
Are soon surpris'd with every blast.

ARION

WAs a skilfull musitian, who having got great wealth, and sailing to *Lesbos*, was robbed by the mariners, & appointed to be flung in the sea, who having leave to play on his Harpe, so charmed the Dolphins, that they received him on their backs, and carried him to *Tenarus*, where the Dolphin dyed, that carried him, being left on the shoare, and was placed among the stars; the mariners were taken and put to death.

THE MYSTERIES.

THIS Dolphin was a ship (*a*) so called, from the image of the Dolphin upon the sterne. 2. Here also wee may see the force of eloquence, by which

(a) ναῦς δελφινόροφος, Thucid.

wilde men are charmed. 3. No sin is done in secret, but shall be revealed, especially murther, which oftentimes is strangely discovered. 4. God doth not let good turnes goe unrewarded, which is signified by the Dolphin made a constellation. 5. Here wee see *Arions* ingratitude, who let the Dolphin die on the shoare. 6. The love of Dolphins to man, may teach us love one to another. 7. The (a) Dolphins never rest, not when they sleep; they are the swiftest of all fishes, and most intelligent; pious to their own kind, in carrying out their dead bodies to the shoare. 8. When Satan drove us out of Paradise into the sea of this world, the Dolphin, that is, the Church, received us, and by the musick of Gods Word, we are saved.

(a) *Vide Aelian. Plin. &c.*

That arch-Thief Satan, Pyrate of mankinde,
 Had rob'd us of Gods grace, had spoil'd the minde,
 And flung us in the sea of misery,
 In which we must have dyed eternally:
 Ev'n as those Theeves who had conspir'd to 'nton b
 Arion in old Glaucus glassy womb;
 Who by his Harp from that salt grave was saved,
 And on the Dolphins scaly back received:
 On which, as on a horse triumphing rides,
 And with his musick charms the windes and tides.
 The sea-Nymphs are amaz'd to hear such noise,
 And with unusuall dancings shew their joyes.
 Stern Neptunes Trident doth the waves appease,
 And Tritons blew horse tramples on the seas;
 Thetis stands still and hears, the fishes skip
 To hear this Song, to see this living ship.

The

The Dolphin was the ship, the pilot, and
 The compasse too, that brought him to the land.
 If this was true, t'was strange, sure this I know,
 That Satan out of Paradife did throw
 Adam unto a briny sea of cares,
 Which had more dangers then his head had hairs.
 The breath of Gods just indignation
 Did raise the billows of this Ocean,
 Which with a night of clouds obscur'd the sky,
 And did involve with mists heavens brightest eye.
 This incontroll'd storm did rore and rage,
 And nothing could the wrath thereof assuage,
 Untill that storm was heard which calm'd the seas,
 Unmask'd the Sun, and did the windes appease.
 The Gentile Princes, who before were wilde,
 Are by this musick charm'd, & made more milde.
 Sions new Song hath caus'd great Potentates
 Submit to Christ their crowns, their wealth, their states.
 They yeeld their backs to him, him they support
 In his sea-tossed members to their port.
 And as Arion did the fish bestride,
 Which through the main was both his ship and guide :
 So Christ supports us to our wish'd for shore,
 He's Winde, and Star, Card, Pilot, Ship, and Oare.
 Or else the Church the Dolphin is; the Gale
 Gods Word; the World's the Sea on which we sail :
 Who through this Sea would passe, and come to land,
 Must use this Gale, and on this Dolphin stand.

A R I S T Æ U S

WAs the son of *Apollo* and *Cyrene*, a shepherd, a
 keeper of Bees, who first found out honey and
 oil; he was in love with *Euridice*, who being pursued
 by him, run away, and was kill'd by a serpent; there-

fore the Nymphs were angry, and destroyed his Bees; he obtained of *Jupiter* and *Neptune*, that the pestilentiall heat of the Dog-dayes, wherein was great mortality, should be mitigated with windes.

THE MYSTERIES.

BY *Aristeus* may be meant Wisdom, which is the best thing in man, as the (a) word shews; which is begot of *Apollo* and *Cyrene* the daughter of the river *Peneus*, because the moderate heat, and proportion of moisture make a good temper, and so the Organs are fitted for the exercise of wisdom; by which honey and oil, things most pleasant and usefull for the life of man were invented; by wisdom the heat of the Dog-dayes is tempered, because a wise man knows how to prevent and avoid the inconveniencies of the heaven; *sapiens dominabitur astris*: *Euridice*, is a deep or large judgement which is nothing else but that act of the intellect in (b) determining what is right, what wrong, what to be chosen, what avoided, and so the will, whose office it is, to chuse or refuse is directed and guided by the judgement: A wise man desires to injoy a right judgement, and to regulate his actions accordingly; but this *Euridice* doth often fail *Aristeus*, and is wounded by the serpent of our corrupt nature; so that this failing, *Aristeus* loseth his Bees, that is, faileth in his inventions, and wants the sweetnesse and comfort which

(a) *zēus* & *optimus*. (b) *supus latus dicitur iudicium*.

he

he should take in his actions ; this made *S. Paul* confesse, that he did what hee would not doe, and what he would do, he did not. 2. *Aristæus* is a King, a shepherd, and the best man of his Kingdom, by whose invention we have honey and oil, that is, delight, and all things necessary by his good government ; whose wisdom doth prevent the infectious heat of Dog-dayes ; that is, of oppression, tumults and rebellion ; but if at any time *Euridice*, right judgement, being stung by serpentine flatterers who mis-inform him be wanting, then the Bees perish, and the subjects go to ruine. 3. *Aristæus* is the coelestiall heat, the effect of the Sun, joyned with moderate moisture, by which, Bees, and Olives, and all things usefull for our life are procreated and cherished ; by the secret influence of this heat, those Northern windes in *Pontus*, *Ægypt*, and other places are raised, which after the Summer solstice, blow, and last four dayes, by which the rage of the Dog-star is mitigated ; these winds are called *Etesii*, because every yeer they blow at the same season ; in *Spain* and *Asia* these Etesian windes blow from the East ; this heat working upon *Jupiter* and *Neptune*, that is, on the air and sea, doth cause and generate these windes ; now, as this coelestiall heat produceth and cherisheth Bees, so *Euridice*, mans judgement, art, and industry must be joyned ; otherwayes by the Nymphs, that is, too much rain, or by many other wayes the Bees may fail, and if they fail, the same heat, out of putrified matter may make a new generation. 4. Christ is the

true *Aristæus*, the good shepherd, the best of men, and the son of God, by whom we have honey and oil, comfort and spirituall joy, and all things else, at whose request the heat and Dog-star of Gods anger was appeased; he is in love with our souls, as *Aristæus* with *Euridice*; but we run from him, and are stung by the serpent the Devil; we dyed with *Euridice*, we were destroyed with *Aristæus* his Bees, untill he restored us again to life by the sacrifice of his own body.

When Aristæus lost his troops
 Of honey, people, and their hopes;
 And when Cyrene he ador'd,
 He had his swarms again restor'd.
 Wee are the Bees, and Christ is he
 Who would himself an offering be;
 He was both Altar, Priest and Hoast,
 He found us out when we were lost.
 He got us pleasure by his pain,
 His death's our life, his losse our gain.
 In that we do injoy our lives,
 In that our wexin Kingdom thrives:
 In that we sit on fragrant flowers,
 Bedew'd with pearly drops and showers;
 In that our Cells with Nectar flow,
 In that our yong ones live and grow:
 In that we play in open air,
 In that the Heavens are so fair;
 In that we have so long a Spring,
 And with our humming Meads do ring:
 All this we have, and more then this,
 By vertue of Christs sacrifice.
 Its he who with his gentle breath,

Tempers

Tempers the heat of Jova's wrath.
 Its he that loves us night and day,
 And yet like fools we run away.
 He is our husband, not our foe,
 Then whither will you from him go ?
 You run, but do not see, alas,
 The Serpent that lurks in the grasse.
 O Lord, when thou dost call on me,
 Uncase my eyes, that I may see
 Thy love, and beauty of thy face;
 And so support me with thy grace
 That I may stand; or if I fall,
 I may not lose my soul withall.

ATLANTA.

She was the daughter of King *Ceneus*, so swift in running, that no man could match her ; only *Hippomenes* overcame her, by casting in her way three golden apples, at which whilst shee stooped to take them up, she lost her race ; she was the first that shot the *Calydonian* Boare ; and with the sharpe point of her spear, brought water out of a rock ; but for lying in *Cybeles* temple with *Hippomenes*, shee was turned into a Lionesse, and he into a Lion, which drew *Cybeles* Chariot.

THE MYSTERIES.

Here we have the picture of a whore, who runnes swiftly in the broad way that leadeth to destruction ; if any thing stay her course, it is wise counsell and admonition ; for wisdom is represented by gold.
 It

It is she that kils the Boars, that is, wanton and unruly youths, wounding both their bodies, foules and estates, and therefore hath a sharp speare, to draw water out of rocks ; because many who at first were senselesse like stones, being deeply wounded with remorse for their former folly and stupidity, fall to repentance, to weeping and lamenting, considering what they have lost : and as *Atalanta* defiled *Cybeles* temple, so doth a whore pollute her body, which is the Temple of the Holy Ghost ; so doth the whore-master make his body all one with the body of an harlot ; and so both degenerat from humanity, and participate of the cruelty and lasciviousnesse of Lions, and by this means become miserable slaves and drudges to *Cybele*, mother earth, that is, to all earthly affections and lust. 2. As *Atalantas* course was interrupted by golden apples, so is the course of Justice oftentimes stopped with golden bribes. 3. Here we see that one sinne draweth after it another, worse than the former ; fornication begetteth profanenesse, and profanenesse cruelty, and miserable servitude to earthly lusts. 4. Let us with *Atalanta* run the race that is set before us, and wound the boare of our wanton lusts, & draw water from our rocky hearts, let us take heed, that the golden apples of worldly pleasure and profit, which *Hippomenes* the Devil flings in our way, may not hinder our course ; commit not spirituall fornication with him in the temple of *Cybele*, lest God in his just anger, make our condition worse than the condition of the brute and savage beasts.

We're

We're all in Atalanta's case,
 We run apace,
 Untill our wandring eyes behold
 The glitt'ring gold:
 And then we lose in vanity
 Our race, and our virginity.

Gods holy Temple we pollute,
 And prostitute
 Our souls to foul Hippomenes,
 With all boldnesse;
 So having lost humanity,
 Fierce Lyons we become to be.

And then our heads we must submit,
 To curb and bit
 Of mother earth, whose heavie Wain
 We draw with pain:
 And yet we cannot cease to draw
 Earth, till earth hide us in her maw.

O that we could our sins deplore,
 And kill the Boare
 Of wanton lusts, e're we hence go
 To shades below:
 O that our rocky hearts could rend,
 And from them Chrystall Rivers send.

O God, all filthy lusts destroy,
 Which me annoy,
 And give my flinty heart a blow,
 That tears may flow:
 O let me not thy house profane,
 Which thou hast purchas'd with thy pain.

A T L A S.

A T L A S

WAs the son of *Japetus*, and brother of *Prometheus*, or as others say, he was begotten of heaven and the day; if this was not another *Atlas*; hee was King of *Mauritania*, and had a garden where grew golden apples, he was turned into a mountain by *Perseus*, *Jupiters* son, upon the sight of *Gorgons* head, because he refused to lodge him.

THE MYSTERIES.

A*Tlas* is the name of an high hill, which for the height thereof, being higher than the clouds, was said to support heaven, and to be begotten of heaven and day, because of the continuall light on the top of it, as being never obscured with mists, clouds, and vapours. 2. This is the name of him who first found out the knowledge of Astronomy, and invented the Spheare; which some think was *Henoch*, and for this knowledge was said to support heaven. 3. This is the name of a king in *Mauritania*, who perhaps from the bignesse, and strength of his body, was called a mountain; and was said to have a garden of golden apples, because of the plenty of golden mines in his Kingdom. 4. God is the true *Atlas*, by whose Word and power the world is sustained; that mountain on which we may securely rest, who only hath golden apples and true riches to bestow on us. 5. The Church

Church is the true *Atlas*, a supporter of a Kingdom, the child of heaven, the hill on which God will rest, on which there is continuall light and day, a rock against which hell gates cannot prevaile; where is the garden of golden apples, the Word and Sacraments.

6. A King is the *Atlas* of his Common-wealth, both for strength and greatnesse, there is the day and light of knowledge in him, which the people cannot see; (a) *Prometheus*, that is, Providence is his brother; by the meanes of his knowledge and providence the Kingdome is supported, and his gardens are filled with golden apples, that is, his treasures with mony.

7. He deserves not to be called a man, but a monster, who wil not be hospitable; for *homo ab humanitate*; and (b) *Jupiter* is the god of hospitality, who punisheth the violation of it. 8. As *Perseus* the son of *Jupiter*, sought lodging from *Atlas*, but could have none, and therfore turned him into a senselesse hill. So Christ the Son of God, knocks at the doors of our hearts, whom if wee refuse to let in, wee shew our selves to bee more senselesse and stupid then hill *Atlas*.

(a) *ωρονδεία*. (b) *ξενιτε*.

Go too my soul, thy doors unlock,
Behold the Son of God doth knock,

And offers to come in:

O suffer not to go from hence,

So great a God, so just a Prince,

That were a grievous sin.

Refuse not then to intertain

So great a guest, who would so fain

Come

(46)

Come lodge and sup with thee:
If thou refuse, he can command
The Gorgon which is in his hand
Thy soul to terrifie.
His word the Gorgon is, which can
Turn unto senselesse stones that man
Whose gates will not display
Themselves to him, who still intreats
To come unto our Cabinets ;
And yet wee'll not give way.
O Lord, whose word doth me sustain,
And all that's in the earth and main,
And in the painted skies :
Let me those goodly fruits of gold
Which in thy gardens shine, behold
With these my feeble eyes.
Lord give the King a lasting name,
And strength, that he may bear the frame
Of this great Monarchy :
From whom if Prudence do not part,
Nor light of Knowledge from his heart,
Wee'll fear no Anarchy.
Make thou his golden splendor shine
As far as did King Atlas Mine
To earths remotest bound,
And let his head ascend as high
As Atlas did above the sky,
With light and glory crown'd.

A U R O R A.

THe daughter of *Hiperion* and *Thia*, or as others
write, of *Titan* and the Earth, the sister of *Sol*
and *Luna* drawne in a chariot, sometimes with four
horses, sometimes with two only ; she useth to leave
her

her husband *Tithonus* with her son *Memnon* abed in *Delos*; shee made old *Tithonus* young againe, by means of herbs and phyfick.

THE MYSTERIES.

A *Urora* is the daughter of *Hiperion*, which signifieth to go above; for it is from above that we have the light of the (a) Sun, and every other good thing, even from the Father of lights; her mother is *Thia*, for it is by divine gift we enjoy light, and nothing doth more lively represent the Divinity then the light, as *Dionys. Areopagit.* sheweth at large, she is the daughter of *Titan*, that is, the Sun, who is the fountain of light and of the earth, because the light of the morning seemes to arise out of the earth: The leaving of her husband abed with her son, is only to shew, that all parts of the earth doe not enjoy the morning at one time, but when it is morning with us, it is evening with those of the remotest East-countries from us; whom she leaves abed when she riseth on us, and leaves us abed when she riseth on them: for all parts are East and West, and all people may be called her husbands, and sons, for shee loves all, and shines on all; and by her absence, leaves them all abed by turns. Her chariot signifieth her motion; the purple and rose colour, do paint out the colours that we see in the morning, in the aire, caused by the light and vapors: Shee hath sometime two, some-

(a) *ἡ ἀπὸ τοῦ οὐρανοῦ*

times

times four horses, because she riseth sometime slower, sometime sooner. The making of old *Tithonus* young with physick, may shew that the physicall simples which come from the Eastern countryes, are powerfull for the preserving of health and vigour in the body. Again, faire *Aurora* leaving old *Tithon* abed; doth shew, that beautifull young women delight not in an old mans bed; or by this may be signified a vertuous woman, whom *Salomon* describes, who riseth whilst it is night, is clothed with scarlet and purple, who doth her husband good, &c. (a) Last, our Saviour is the true *Aurora*; who was in love with mankind, whom he hath healed from al infirmities, and hath bestow'd on him a lasting life, which knoweth not old-age; his light from the chariot of his word, drawn by the foure Evangelists, shineth over all the world.

(a) *Prov.* 31.

As fair *Aurora* from old *Tithon*'s bed,
 Flyes out with painted wings, and them doth spread
 Upon the firmament;
 So from the heavens golden Cabinet,
 Out flyes a morning all with Roses set
 Of graces redolent.
 Whose presence did revive the hearts of those
 Whom night of sin and errour did inclose
 Within her darkeſt Cell;
 This morning on a purple Chariot rides;
 Drawn by four milk-white Steeds, the reins he guides
 In ſpight of death and hell.
 Chriſt is this morning, who triumphantly
 On the bright Chariot of his Word doth flye;
 The four white horſes are

The

(49)

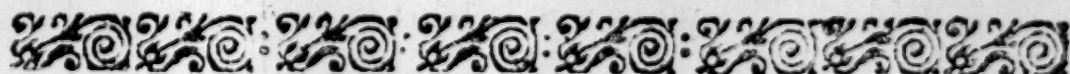
The four Evangelists, whose light doth run
As swift as doth Aurora, or the Sun,
Or Moon, or any Star.

Its he that Eagle-like our youth renews,
And in us all infirmities subdues ;

Its he whose radiant wings
Displaid abroad, hath chas'd away the night,
And usher'd in the day, which mentall light
And true contentment brings.

O thou whose face doth guild the Canopy
Which doth infold fire, air, and earth, and sea,
Extend thy glorious rayes

On me, Oh let me see that countenance
Which may dispell the night of ignorance,
So shall I sing thy praise.



E

C H A P.

C H A P. II.

B

B A C C H U S.

H Ee was the sonne of *Jupiter* and *Semele*, who was saved out of his mothers ashes, after that *Jupiter* had burnt her with his thunder, and was preserved alive in *Jupiters* thigh; he was bred in *Agypt*, and nursed by the *Hyades* and *Nymphs*; he subdued the *Indians* and other nations; was the first who wore a *Diadem*, and triumphed, and found out the use of wine.

THE MYSTERIES.

BY *Bacchus* is ordinarily meant Wine, which is the fruit of *Semele*, that is, of the Vine, so (a) called, because it shakes the limmes; for no liquor so apt to breed palsies, as wine; ashes, because hot, make good dung for Vines, therefore *Bacchus* is said to proceed of his mothers ashes, and to be cherished in *Jupiters* thigh, because the Vine prospers best in a warme aire, and in a soile most subject to thunder, which is caused by heat which is most fervent, and thunders most frequent in July and August, when

(a) σείειν τῇ μέλῃ.

the

the grapes do ripen. He was bred in *Egypt*, because a hot aire, and mellow soile as *Agypt* is, is fittest for wine; and because moisture is required for the increase of wine; therefore he was said to be nursed by the *Hyades* and *Nymphs*. Hee subdued the *Indians*, either because wine makes resolute souldiers, or because most countries are subdued with excessive drinking and abuse of wine: and indeed *Bacchus* may weare the *Diadem*, for he doth triumph over all nations, of all sorts of people and professions; there be few that with *Lycurgus* will oppose him; his *Thirfus* reacheth farther than any Kings Scepter, or the Roman *Fasces*; if we would see his *Orgia* or sacrifices, his Priests or (a) *Menades*, his *Panthers*, *Tigers* and *Lynxes*, with which his chariot is drawn, the *Satyrs* and *Sileni* his companions, with their *Cymbals* and vociferations, we shall not need to go far; he never had greater authority over the *Indians*, than he hath over this Kingdom; he once slept three years with *Proserpina*, but we will not let him rest one day. The *Thebans* tore *Orpheus* for bringing in *Bacchus* his sacrifices among them; and *Icarus* was thought to have brought in poyson, when he brought in wine; but the case is otherwise with us; if any discommend the excesse of wine, he shall have *Alcithoes* doome, she for discommending *Bacchus*, was turned into a *Bat*; and he shall be accounted no better, yet I discommend not the moderat use of wine, which is *Jupiters* sonne, or the gift of God; for it strengthens the body, comforts the heart, breeds good

(a) *Vel Thyades & Mimallones & Bacch.*

bloud; for which cause *Bacchus* was alwayes young, for wine makes old men look young, if it be moderate, otherwise it makes them children, for so *Bacchus* is painted; he had also both a virgins and a bulls face, hee was both male and female, sometimes hee had a beard, and sometimes none, to shew the different effects of wine moderately and immoderately taken; he was worshipped on the same altar with *Minerva*, and was accompanied with the *Muses*, to shew that wine is a friend to wisdom and learning. *Mercury* carried him, being a child, to *Macris* the daughter of *Aristaus*, who anointed his lips with honey; to shew that in wine is eloquence; and so likewise the naked truth, therefore *Bacchus* is alwayes naked, and if *Amphisbena* the Serpent, that is, sorrow or care bite the heart, let *Bacchus* kill him with a vine-branch: wine refines the wit, therefore the quick sighted Dragon was consecrated to *Bacchus*; and to shew that much prating was the fruit of wine, the chattering Pye was his bird. And because wine makes men effeminate, therefore women were his priests; he slept three yeares with *Proserpina*, to shew that Vines the first three yeares are not fruitfull; he was turned unto a Lion, to shew the cruelty of drunken men; he was torne by the Titans, buried, and revived againe, for small twigs cut off from a vine, and set in the earth, bring forth whole vines. He was called (a) *Liber*, because wine makes a man talk freely, and freeth the mind from cares, and maketh a man have free and high thoughts; it makes a

(a) *Liber & Lyons idem.*

begger a gentleman. (a) *Dionysus* from stirring up the mind ; he was the first that made bargains, and so it seems to be true by the Dutch-men, who wil make no bargains till they be well liquored. 2. *Bacchus* is the Sun ; who is both *Liber* and *Dionysus* , free from all sublunary imperfections, and freeth the world from darknesse and inconveniencies of the night, and pricks forward the mindes of men to their daily actions; he is still yong, not subject to age and decay, naked, for he makes all things naked and open to the eye of the author of generation of all things, as well as of wine, the son of *Jupiter*, because he is a part of heaven, and of burned *Semela*, because they thought that the Sun was of a fiery matter ; he dyeth and reviveth again, when after the cold winter he recollects his heat, strength, and vigour; his sleeping with *Proserpina* , sheweth his abode under our Hemisphere ; the wilde beasts which accompany him, sheweth the extremity of heat, with which beasts are exasperated; he is a friend to the Muses, for by his influence our wits are refined; a destroyer of *Amphisbena*, that is, the winter, which stings with both ends ; for at its coming and going, it breeds diseases and diltempers in our bodies ; he was painted sometimes like a child, sometimes like a man, because in the winter the dayes are short, and his heat weak, but in summer his heat is strong, and dayes are long; he is cloathed with the spotted skin of a Deer, to shew his swiftnesse, and multitude of Stars with which he seems to be covered at night; the travels of

(a) *Sic mentem & vocem plango.*

Bacchus, do shew the motion of the Sun. 3. Originall sin, like *Bacchus*, received life by the death of *Eva*, who for her disobedience was struck with the thunder of Gods wrath; and it hath been fomented by *Adams* thigh, that is, by generation; this unruly evil hath travell'd farther then *Bacchus* did, and hath an attendance of worse beasts then Tygers, Panthers, &c. to wit, of terrours, and of an evil conscience, and actuall sins, it hath subdued all mankind; and as *Bacchus* turning himself unto a Lyon, made all the mariners in the ship wherein he was carried, leap into the Sea; so this sin turned us all out of Paradise, unto the Sea of this world. 4. Christ is the true *Dionysius*, Διὸς υἱός, the minde of God, the internall Word of the Father, born of a woman without mans help, as the Græcians fable their *Bacchus* to be; and yet they give (a) credit to their figment, and not unto our truth; he is *Liber*, who makes us onely free, the great King, who hath subdued all Nations, whose Diadem is glory. He hath kill'd *Amphibena* the Devil, the two-headed Serpent, his two stings are sin and death, with the one he hath wounded our souls, with the other our bodies; he triumpheth over all his foes; his body was torn with thorns, nails, and whips, and went down to hell, but he revived and rose again; he is the true friend of wisdom and learning, and who hath given to us a more comfortable wine, then the wine of the grape; that wine which we shall drink new with him in his Kingdom; his lips were truly anointed with ho-

(a) εὖς ὁ bonus filius; nomen Bacchi.

ney, grace was diffused in them, and never man spake as he did ; he is that Lyon of the Tribe of *Judah*, who hath overcome the Gyants, and the Pyrats vvho vvould have bound him, that is, the vvicked Angels and Tyrants of this vvorld; he is still yong, as not subject novv to mortality.

If you would a Monarch see
 All array'd in Majesty,
 Who triumphed first, and wore
 Such a Crown, as none before
 Could attain too; Christ is he
 Who triumphing on a tree,
 Kill'd the Snake with his two stings,
 Death and sin, and captiv'd Kings,
 And the Titans who combine
 Heaven it self to undermine.
 This is he whose eloquence
 Doth surpasse all humane sence :
 From whose lips, as from a Still,
 Drops of Nectar down did drill ;
 When our hearts with fear did pine,
 He found out that pleasant wine
 Which hath made us laugh and sing
 Hallelujahs to our King.
 He flung over-board, and drown'd
 All the Pyrats that him bound :
 When they had his body torn
 With their whips and crown of thorn ;
 When they thought he had been slain,
 He reviv'd and rose again.
 Hecate queen of the night
 Held him not for all her might ;
 But this uncontrolled Prince
 Burst her gates, and got out thence.
 O thou onely God of wine,
 Comfort this poor heart of mine

With that Nectar of thy blood,
 Which runs from thee like a flood.
 On thy fruitlesse servant pour
 From thy veins a crimson shower :
 Let that dew of Rubies which
 Fell from thee, my soul enrich ;
 Let me taste of that sweet sape
 Which dropp'd from this squeezed grape :
 T'was for me this grape was prest,
 Drink my soul, and take thy rest.

B E L I D E S.

THese vvvere the 50 daughters of *Danaus* the son
 of *Belus*, vvho kill'd their husbands all in one
 night by the persvasion of their father, except *Hyper-
 mnestra*, vvho saved her husband *Lyncius* : these
 daughters for their murther are continually in hell,
 dravving vvater in a sive vvwhich is never full.

THE MYSTERIES.

OUr mother *Eva*, for murthering her husband
 vvith the forbidden fruit, hath this punishment
 imposed on her, and all her children, that they are
 still dravving vvater in a sive vvwhich vvill never be
 filled ; that is, still toyling and labouring for that
 vvwhich vvill never fill, and content them ; the cove-
 tous man is still dravving riches ; the ambitious man
 honours, the voluptuous man pleasures, the learned
 man is still labouring for knowvledge, and yet they
 are never full, but the more they dravv, the more
 they desire ; the drunkard is still dravving liquor, but
 his

his body like a sieve is never full ; there be also sieves that we are still filling, but never full, unthankfull people, on whom whatsoever good turn we bestow is lost ; hollow-hearted people, to whom we can commit no secret, but *pleni rimarum*, being full of chinks and holes, they transmit all ; prodigall sons, for whom carefull parents are still drawing, but these sieves let all run out, and sooner then the parents could put in ; Preachers and School-masters have to do with sieves, whose memory can retain nothing of that they learn. 2. Let us take heed of sin, which hath a virgins face, but is secretly armed with a dagger to wound us. 3. Children must not obey their parents in that which is evil, lest they be punished in Gods just judgements.

Children obey your parents, but if they
 Bid you do mischief, you must not obey :
 For sure you must not yield obedience
 Against Gods Laws, against your conscience,
 Least with these cruell sisters you partake,
 Of their vain toiling in the Stygian lake.
 Let all beware of sin, which men beguils
 With her inticing looks, and flattering smiles.
 She hath a virgins face, but traitors fist,
 Which without grace we hardly can resist.
 Let no man joyn himself to such a wife,
 Whose mouth presents a kisse, her hand a knife.

BELLEROPHON.

HE being falsly accused by *Antea* the wife of *Præ-*
tus, for offering violence to her, was sent with
 Letters

Letters by *Prætus* to *Iobates* his Father in Law, to be killed by him, who being unwilling to kill him himself, sent him against the people *Solyimi*, *Chimæra*, and *Amazons*, who by the help of the winged horse *Pegasus*, which *Neptune* sent to him, overcame them all, afterward offering to ride up to Heaven, was by *Jupiter* thrown down.

THE MYSTERIES.

B*ellerophon* was a good Navigator, who in the swift ship, called *Pegasus* pursuing the Lycian Tyrant, who in the ship called *Chimæra* (on whose snout was the Image of a Lyon, on the Poop a Dragon, in the middle a Goat) had done much mischief, gave occasion to this fiction. 2. *Bellerophon* is an Astronomer, who finding out the qualities and effects of the Stars, was said to ride up to Heaven; but when they fail in their Prædictions, as oftentimes they do, then their horse *Pegasus* may be said to fling them down. 3. They that search too much into the secrets of Prædestination, are like *Bellerophon*, they climbe so high, till at last they are overthrown in their imaginations, *cælum ipsum petimus stultitia*. 4. *Bellerophon* may be the Sun, who by the help of swift *Pegasus*, that is, the winde, which *Neptune* the Sea affords, doth overcome *Chimæra*, that is, the pestilentiall air, and drives away infectious mists. 5. A wise man is (a) *Bellerophon*, who incountring with difficulties, joyneth with prudence, the courage

(a) Βυνηφόρος ἀνὴρ.

of

of a horse, and celerity of a winged horse, by which means *Alexander* became such a conqueror. 6. By the example of *Bellerophon* beware of pride, which will spoil all good actions in us, and at last will give us a fall. 7. Mark here, that God is the miraculous preserver of innocencie; a cleer conscience will at last overcome all false accusations, and like *Pegasus*, carry us through all difficulties. 8. A good Christian must like *Bellerophon*, fight against *Chimera*, *Solyms*, and *Amazons*, that is, the devil, the world, and the flesh; and then he must be alwayes mounting upward in holy meditations, and his conversation must be in Heaven. 9. If with *Bellerophon* we affect Heaven, we must take heed we do not look down upon the earth as he did, whose head grew giddy, and so he fell; we must not put our hands to the Plow and look back, *Remember Lots Wife*. 10. We see how hospitable and just the Gentiles were, for neither *Pratus* nor *Jobates* would kill *Bellerophon*, because they had entertained him into their houses. 11. Christ is the true *Bellerophon*, the wisdom of God, who brought to us counsell and wisdom; he was exposed to all malice, but overcame all; he subdued the spirituall monsters, and rides triumphantly on his Word, as on a winged horse, and by the power of his Divinity mounted up to Heaven.

Christ is that Potent Conqueror, who hath
 Subdu'd the great Chimæra in his wrath:
 Whom malice to all dangers did expose,
 Who was accused falsely by his foes.
 The more he was opprels'd, he grew the more

In power and honour, and at last did soare
 On Fames swift wings, above the high extent
 Of air, and fire, and starry firmament.
 His Word's a winged horse, which he bestrides,
 And over Lyons, Goats, and Dragons rides ;
 O thou who rides now on the arched skie;
 Who for my sins was once content to dye ;
 Who hath subdu'd all monsters with thy word,
 And now triumphs with that two-edged sword ;
 Destroy in me these monsters which rebell
 Against thy Laws, save me from death and hell.
 Make me to spend my dayes without offence,
 And let my daily guard be innocence.
 And Lord, whereas I'm mounted on the wings
 Of nimble Time, which fly'th with earthly things
 Swifter away then Pegasus; teach me
 How I may fight to get the victory :
 That e're I go from hence, I may subdue
 Chimæra with Penthetelæa's crue.
 Whil'st I in holy raptures mount to thee,
 From swelling pride good Lord deliver me.
 And whil'st I'm carried on Faith's golden wings,
 Keep back mine eyes from sublunary things :
 Least whil'st I gaze on them, I tumble down,
 And so lose both the victory and crown.

BOREAS, BOREADÆ, HARPIÆ.

Boreas being in love with fair *Orithyia*, whilest
 she vvas gathering of flowers neer the fountain
Cephisus, carryed her away, of whom he begot two
 sons, *Calais* and *Zetis*, vvho vv ere born vvith long
 blevv hair, and vvings at their feet ; these vvith their
 vvings and arrovv s drove avway the Harpies, rave-
 nous and filthy birds (vvhich had Virgins faces, and
 Eagles talents) from the Table of blinde *Pheneus*,
 vvwhose

whose meat was still polluted and devoured by the Harpies.

THE MYSTERIES.

THese Harpies are flatterers, they are called also *Jupiters* dogs; hunting and flattering parasites have undon many mens estates. 2. Many fathers are like blind *Pheneus*, they are still gathering and providing wealth for rapacious children, of whose riotousnesse they take no notice; who like Harpies, in a short time devour all, and are still hungry, like *Pharaohs* leane kine, *pallida semper ora fame*. 3. There be three Harpies very hurtfull in a Common-wealth, to wit, flatterers, usurers, informers. 4. *Boreas* is the son of *Neptune*, and brother of *Iris* or the rainbow, for the winds are ingenerated of the sea vapour, so are rains, clouds, and rain-bows by the help of the Sun. 5. *Boreas* is the Northern wind, who carrieth away faire *Orithyia*, for the cold wind taketh away beauty, his two sons *Zetis* and *Calais*, that is, frigidity and siccitie, drive away the Harpies, that is, Southern pestilentiall vapors, which consume and devour living creatures, for in the Southern wind there are three properties, answering to the three names of the Harpies, to wit, sudden and swift blasts, that is, *Ocypete*; stormes, *Ællo*; and obscurity, *Celæno*. 6. Sacrilegious Church robbers are these Harpies, who fell upon Christs patrimony like *Ocypete* or *Ællo*, a sudden blast or storme; and like *Celæno*, have brought obscurity on the Church, and have eclipsed

eclipsed her light ; and indeed the names doe agree, for (a) *Ællo* is hee that takes away another mans goods, *Ocypete*, suddenly, *Celæno* blacknesse or darknesse, so they on a sudden snatcht away those goods that were none of th irs, and with the obscure cloud of poverty have turned the Churches beauty into blacknesse ; but these goods make them never the fatter, they passe suddenly from them, as *Pheneus* meat did thorow the Harpies, they are troubled with a continual (b) flux or lientery, neither can their crooked tallants hold them long, I grant the blindnesse and wickednesse of *Pheneus*, that is, of the Clergie, gave occasion to this ; but now their eyes are open, and their lives reformed : therefore the sons of *Boreas*, the Magistrate and Minister, with the arrows of authority, and wings of Gods word, may be expected shortly to drive away these Harpies. 7. *Pheneus* is a covetous miser who is blind, and seeth not what a number of Harpies gape for his death, that they may devour these goods, which he himselve had not power to touch. 8. Gods Spirit, like *Boreas*, a cooling and refreshing wind, which filled the Apostles, and came on them like the rushing of a mighty wind delighteth in the soule of man, whilst that in the flowry meadows of the Church, watered with the cleare fountain of Gods Word, shee is gathering spirituall comfort, and when shee is joyned to that blessed Spirit, *Zetis* and *Calais*, that is, divine raptures are begotten, whose haire is skie-coloured,

(a) *ἀέλλω*, id est, *ἐλὼν ἄλλο* alienum tollens.

(b) *Fædissima ventris proluviae*.

and feet winged, that is, heavenly meditations and swift affections, which are nimble in the wayes of Gods Commandements, and ready to fly upward from earthly things, are the effects of this spirituall conjunction; and so by these, all Harpies, that is, covetous and earthly desires are driven away. 9. God, like *Boreas*, being in love with his Church, hath begot in the wombe of the blessed Virgin that winged Conquerour, who with the arrowes of his power, and wings of his Word, have driven away all spirituall Harpies.

Who think you may with priviledge
 Rob Churches, and the Priests annoy?
 Know this, that for your sacriledge
 The Lord at last will you destroy:
 You'r like those monsters virgin-fac'd,
 Whom Calais and Zetis chas'd.

Your virgin-looks do shew you'r pure,
 Your Feathers make you very gay:
 But by your tallents I am sure
 You'r nothing else but birds of prey;
 Which eat our tithes, and them pollute,
 But what you eat you quickly mute.

These Tables shall you not avail,
 These Morfels shall not make you fat;
 For still you eat, and still you'r pale,
 Your craw's ne'r full, your belly's flat.
 Those blew-hair'd winged sons one day
 Perhaps shall blow you quite away.

And you rich grubs who do abound
 With wealth, and meat laid up in store,

Hark

(64)

Hark how the Harpies wings resound
About your windows and your dore :
They wish you dead, that they might share
Those goods among them which you spare.

And now Lord with thy powerfull breath
Drive all these hellish birds away,
Which have conspir'd to work my death,
And of my Table make a prey ;
Restore my sight that I may see
Their filthinesse and treachery.

And whil'st I'm gathering fragrant flowers
Of comfort by the Chrystall springs
Of thy pure Word, drop down sweet shows
Of grace on me, and give me wings
To flye to thee, and make my hair
In colour like the Azure sphere.

Make (though my feet walk here below)
My head may alwayes be above ;
O let thy cooling spirit blow,
And ravish me with thy true love.
Let me go with winged paces
To injoy thy chaste imbraces.

Sweet Boreas come blow on me
With thy cold breath, and do not stay ;
My soul longs much to joyn with thee,
O let this be our wedding day,
Wherein I (which is still my wish)
Thy Myrrhe-distilling lips may kisse.

C H A P.

CHAP. III.

C

CADMUS and HARMONIA.

HE was King of the *Thebans*, to whom *Jupiter* gave *Harmonia* to wife, who was the daughter of *Mars* and *Venus*, the chief gods were present at the wedding, and gave severall gifts: This *Cadmus* was sent by his father to seek out his sister *Europa*, whom when he could not finde, and not daring without her to return home, built *Thebes*, and kill'd a Dragon which kept a Well, the teeth of which he sowed, and of them were begot armed men, who by means of a stone which *Cadmus* flung among them, fell to quarrelling, and kill'd each other; afterward he was turned unto a Dragon, and by *Jupiter* was sent unto the *Elysian* fields.

THE MYSTERIES.

C*Admus* may be meant of a wise Governour; who marrieth with *Harmonia*, when he doth all things with order and *Harmonie*, and where this Marriage is, God bestoweth many blessings, *Ceres* will not be wanting with her corn, nor *Apollo* with
 F his

his *Cithern*, nor *Mercurie* with his Harp, nor *Minerva* with her golden chain, and artificially wrought Cloak; that is both profit and pleasure, and arts are to be found where wisdom and order go together in Government: it is this which seeketh out *Europa*, that is countries for new Plantations; by this *Thebes* and Cities are built, by this the *Dragon*, that is, malicious and subtill enemies are slain, and if of one enemy many should arise; it is the part of a wise *Prince*, to sling among them, that is, to use some means wherby they may fall out among themselves that so they may be weakned, and their violence kept off from Him; he must also be of a favourer of learning, for *Cadmus* brought from *Phanicia* unto *Greece* sixteen letters Alphabeticall, and a *Prince* must have the *Dragons* eye; and be turned unto a *Dragon*, when wickednesse gets the upper hand, that hee may be fearfull to those that do evill; and such a *Prince* at last shall be received unto the *Elysian* fields, that is shall have rest and liberty, again a *King* must do nothing but by advise of *Minerva*, that is of his wise and learned Counsell; the two cheif props of a Kingdom are *Mars* and *Venus*, warre and propagation, and these two live in harmony and order, as parents in their children; a wise man that cannot live securely in a publick place, will with *Cadmus* turn himself unto a *Serpent*, that is, live a private and solitary life. 2. A good Minister, like *Cadmus*, must do all things with order and decencie, he must do nothing without advice from God; he must seek out *Europa* his sister, that is, every lost soul, and if she cannot, or will

will not be found, he must not be idle, but must give himself to build the city of God ; for these two a Minister must do, seek those that be lost, and confirm or stablish those that stand; he must also kill the Dragon that infecteth the Well, that is, the Heretick, who poysoneth the cleer fountain of Gods Word; and if the destruction of one Heretick be the generation of many, as we see in the Arrian Heresie, being overthrown by the *Nicene* Synod, of which, as out of the Dragons teeth, arise *Eusebians*, *Photinians*, *Eudoxians*, *Acacians*, *Eunomians*, *Macedonians*, *Ætians*, *Anomians*, *Exucontii*, and *Psatyrians*; wee must sling *Minerva's* stone, that is, wise Arguments out of Gods Word amongst them, that these armed men may destroy one another; so we read in that the Councell of *Selentia*, the *Arrians* went together by the ears among themselves, being divided into *Arrians* and *Semiarrians*; a Minister also must be turned unto a Serpent for wisdom, and so shall be received unto the Elysian fields. 3. Christ is the true *Cadmus*, who was sent of his father to seek that which was lost; he is the husband of order and harmony, the builder of a greater city then *Thebes*; the destroyer of (a) the great Dragon the Devil, and of all his armed teeth, or associates; he hath opened unto us the fountain of grace and knowledge; upon him God bestowed all gifts and perfection; that Serpent that was lifted upon the Crosse to cure all beholders, and at

(a) Si veteres sapientes satis hydrae dentibus, armorum segetem inhoruisse crediderunt, &c. quanto magis credendum, &c. Ambr. de fide resurrectionis.

last was received unto glory. 4. Here is a type of the Resurrection.

Behold that Prince which once with Majestie
Invested was, whose throne was far more high

Then is the starry Cabinet
That over this low Globe is set.

Yet was content to leave that state, and throw
Himself upon his footstool here below.

He stept down from his lofty throne
To seek his Sister that was gone.

And whilst he sought her, he rear'd up the wall
Of that great City which shall never fall,

And then the Dragon, he did wound

And all his toothbread sonnes confound :

He did those glassie springs of life discover

Which drill the flowers , and pleasant meads run

In his pure heart all graces met, (over,

And beauty in his face was set.

But yet this all-commanding King was deem'd

A worm, no man, and as a Snake esteem'd.

Men hide their faces from this King,

Whose face makes men and Angels sing.

Though men despis'd him, yet he was received

Into these joys which cannot be conceived;

By all the winged companies,

Whose dwelling is above the skies.

O thou who guides the heavens as with rain,

And dwels in light which no man can attain,

Vouchsafe to look from those high Towers,

On these low Cottages of ours.

Seek out my soul which hath forsaken thee

To follow after lying vanity,

Tread down the Dragon and his brood,

For they have still my soul withstood.

The Picture of a King.

He is of noble pedigree,
 His wife is called Harmony ;
 The chieftest Gods in their best state,
 His Nuptials do celebrate.
 Jove that shakes heaven with his brows
 Unto the King presents this Spouse ;
 Whose Father is the god of war,
 Whose Mother is the morning star.
 Minerva brings her golden chain,
 And Ceres makes them rich with grain;
 Joves daughters, with their beardless King,
 From Helicon their musick bring ;
 Each one with flowers and Laurels crown'd,
 And Arca's harp doth sweetly sound.
 The gods all in their best array,
 With dances crown this wedding day.
 Thus honour, wealth, and pleasure wait,
 Where such a King doth rule the State ;
 He by Minerva's help can wound
 The Dragon, and his brood confound :
 That under him we freely may
 Drink of that fountain in the way.
 But yet he hath the Dragons jaws,
 To tear all those that break his Laws ;
 Thus in his life this King is blest,
 And in his death in peace shall rest.
 Now if there be above the ground,
 A Prince so perfect to be found,
 He's either in King Arthurs chair,
 Or else he doth reside no where.

CASTOR and POLLUX.

THESE were twinnes begot of *Leda's* egge, with whom *Jupiter* conversed in the forme of a Swan; the one was a champion, the other a horse-man, they went against the Calydonian Boare; and accompanied the Argonautes, upon whose heads, when two flames were seene, when they were in the ship, the storm ceased; and they were afterward thought to be gods of the sea: when *Castor* was killed, *Pollux* obtained of *Jupiter* that the immortality should be divided between them; therefore when one dieth, the other liveth.

THE MYSTERIES.

I Thinke, not unfitly against the Peripateticks, we may gather out of this fiction, the creation of the Sunne and Moone, for in the beginning the Spirit of God, like a Swan, moving on the waters, out of a confused egge, that is, out of the chaos brought forth these two glorious flames, whose dominion is over the sea, because by their influence, light, and motion, stormes and vapors are raised and settled: the Sun is the Champion, who by his heat subdueth all things: The Moon is the Horse-man, if you consider its swift motion, it is well and comfortable when they both shine, but if either of them be eclipsed, it is dismall and ominous: Immortality may be said to be divided between them, because when the one liveth,
that

that is, shineth, the other is obscured, and in a manner dead, at least to us. They ride on white horses, to shew their light ; and they found out the golden Fleece, because no mettals are generated but by their influence, nor can they be found out, but by their light.

2. The soule and body are like *Castor* and *Pollux*, for when the one dieth, the other liveth ; and when the body is a sleepe, and as it were dead, then is the soule most active ; and when the body is most vigilant, the soule is lesse vigorous. 3. By this fiction the Gentiles wound themselves ; for if they believe that these *Dioscouri* were begot of a god and a woman ; why will they not believe the true generation of Christ, of a Virgin, and the Holy Ghost. 4. By this also, judicall Astrologers may be confuted ; for we see that the foules and dispositions of men depend not on the Stars ; these two were twins, borne under the same constellation, yet of farr different studies and inclinations, the one being a wrestler, the other a horse-man. 5. Satan who can transform himselfe unto any shape, appeared to the *Romans* in the Latin war in the form of *Castor* and *Pollux*, on horse backe, for which cause a Temple was erected to them, by *A. Posthumius* dictator ; have not we more cause to erect the Temple of our hearts to Christ, who upon the two white horses of the two Testaments, hath brought us good news of our victorie against our spirituall foes. 6. This temple was erected both to *Castor* and *Pollux*, but *Castor* the lesse worthy caried the name from the other, by which we see, that honour is not alwayes given to those that deserve best. 7. *Dioscouri* were

preservers of men, but *Helena* came out of the same egge, which was the overthrower of *Troy*; so in the same Church are good and bad, savers and destroyers. 8. It was love in *Pollux* to share his immortality with *Castor*, but in this he did him more hurt then good, for it had been better to dye once then so often; thus our affections are oftentimes preposterous. 9. Christ hath done more for us then *Pollux* for *Castor*, for he lost his immortality for a while, that we might enjoy it for ever.

If Pollux was so kinde and free,
 To share his immortality
 With Castor that was slain;
 That they might both participate
 Of life and death by turn, and that
 They both might grow and wain;
 How much more gracious was he,
 Who was a King, and yet would dye
 For him that was a slave;
 That he might never dye again,
 But might be freed from endlesse pain,
 And from the eating grave.
 O Lord thou art that King, and I
 The slave, who for my sins must dye,
 And to my dust return:
 O raise me by thy mighty aid
 In that last day, from deaths black shade,
 And from my silent Urn.
 And let me not with Castor trace
 So often too and from that place
 Where night and darknesse raign;
 But joyn me to these winged wights,
 Which far above heavens twinkling lights
 With thee in blisse remain.

CENTAVRI.

CENTAURI.

THESE were half horses, half men; begotten of *Ixion*, and of a cloud, which was presented unto him in the form of *Juno*, with which he was in love; they quarrell'd with the *Lapithæ*, and carried away their wives being in drink, for which cause many of them were killed; they were given to many naughty qualities, but *Chiron*, who was *Achilles* Schoolmaster, for his wisdom and justice was much commended, but was wounded accidentally by one of *Hercules* his arrows, which fell upon his foot out of his hand, and was cured by the herb *Centurie*, and was then made a Star.

THE MYSTERIES.

MANY many men are like *Centaurus*, whose fore-parts are of a man, but hinder-parts of a horse, they begin in the spirit, but end in the flesh; their yonger yeers are spent civilly, their old age wantonly and profanely. 2. Kings have oftentimes *Centaur*s for their Counsellors, *Achilles* had *Chiron* for his Schoolmaster; they have mens faces, fair and honest pretences for their advice, but withall a horse tail, for the event is cruell and pernicious oftentimes; these are children of clouds, (a) for their intentions are oftentimes wrapped up in a cloud and mist, that they cannot be discovered. 3. A drunkard is a right Cen-

(a) *Nubigines bimembres. Virg.*

taur,

taur, a man in the morning, and a beast in the evening; the son of clouds, for whilest he is sober, he is heartlesse, melancholly, and as a dead man; but when his head is full of clouds, and vapours arising from the wine, then he is full of life, talk, and mirth, and then he is most given to quarrell, with the *Lapithæ*, even his dearest friends, and to offer violence to women. 4. Mis-shapen and hard-favoured men, have harsh and ill-favoured conditions. 5. Every regenerate man is in a sort a *Centaur*, to wit, a man in that part which is regenerate, and a beast in his unregenerate part. 6. There is no race or society of men so bad, but there may be some good amongst them, one *Chiron* among the *Centaur*s, as one *Lot* among the *Sodomites*, and one *Job* among the *Edomites*. 7. Drunkenesse, whoredom, and oppression, are the overthrow of Kingdoms, as we see here by the *Centaur*s. 8. Sin is a *Centaur*, having a mans face to perswade, but a horses heels to kick us in the end. 9. Where things are not ruled by Laws, order, and civility, but carried head-long with violence and force, we may say that there is a Common-wealth of *Centaur*s. 10. A Comet may be called a *Centaur*, as having a horse-tail; and the wisdom of a man, in fore-telling future events, it hath its generation in the clouds, or air, and upon the sight of it, blood-shed, wars, and desolation follow. 11. Just *Chiron* was wounded by *Hercules*, but was afterward placed among the stars; so, although might doth oftentimes overcome right here, yet the end of justice and goodnesse shall be glory at last. 12. Our life is a *Centaur*, for it runneth

neth swiftly away, and as the *Centaur*s are placed by the (a) Prince of Poets in the gates of Hell; so is our life, as soon as we are born in the gates of death, *Nascentes morimur*. 13. Governours, Souldiers, School-masters, should be *Centaur*s, to have the wisdom of men, and the strength and courage of horses.

(a) *Centauri in foribus stabulant. Virg.*

He that runs in the way of grace,
 Must carefull be
 He fall not, lest he lose his race
 And victory :
 What folly is't, to play the Saint
 At first, and in the end to faint.

It's not enough to seek and know
 God whil'st we'r yong,
 And when age on our heads doth snow,
 To dote on dung :
 A good youth who in age doth fail,
 A mans head hath, but *Centaur*s tail.

So drunkards, when they roare aloud,
 And fight and swear ;
 They shew that they'r of that same cloud
 That *Centaur*s were :
 He that in drink will fight, and force
 A woman, is both man and horse.

So every sin at first appears
 With man-like face,
 But we shall finde within few yeers
 The horses trace :
 Sin looks on us with smiling cheeks,
 But in the end it flings and kicks.

And

(76)

And as the Centaurs had swift heels
To run away,
So hath our time, which runs on wheels,
And cannot stay :
O that we could consider this,
How short a time, how swift it is.

O Lord so order thou my time,
That all may see
My fall's as hot as was my prime,
In love to thee ;
That so of me they may not finde
A man before, a horse behinde.

C E R B E R U S.

PLuto's dog, begot of *Typhon* and *Echidna* ; hee
had three heads, and Snakes in stead of hair, and
lay in the entry of Hell, who by *Hercules* was drawn
from thence, who vomited when he saw the light;
and of his foame sprung up the poysonable herb
Aconitum or *Wolfbain*.

THE MYSTERIES.

C*erberus* is a glutton, whose three throats are his
three-fold desire to eat, much, often, and varie-
ties ; he lyeth in the entry of Hell, for gluttony is in-
deed the gate of Hell, and that which brings many
men to untimely deaths, *Plures gulâ quem gladio*;
and intemperance of Diet causeth oftentimes that
Bulimia and *Canina appetentia*, dogs appetite, which
is an unsatiabable desire of eating, the effect whereof
is

is vomiting : This proceeds of *Typhon* and *Echidna*, heat and cold ; to wit, of the heat of the Liver, and cold malancholly humours of the stomack, when the stomachicall Nerves are too much refrigerate; but this is sometimes cured by *Hercules* the Physitian.

2. *Cerberus* is a covetous mā, (a) whose greedy desire of having is never satisfied, he is *Pluto's* dog, for he makes riches his God, which like a dog, he is continually watching his wealth, and by consequence his desire of having proceedeth of *Typhon* the Gyant and the snake *Echidna*, that is of oppression & secret cunning, the 3 heads, or as some writ, a hundreth heads, do shew his unsatiabable desire ; his snakie hairs doe shew how ugly he is in the sight of good men, and how much by them abhorred: he lyeth in the gates of Hell, from whence gold cometh, for his affections are there, and his punishments are already begun in this life, he lyeth in a den, as lying basely & obscurely, and when he is drawn out from thence by *Hercules* the King, to any publicke office, or service for the state, he frets and foames, and at last against his will, or else profusely without judgement vomits out his wealth, as a misers feast is alwayes profuse, and this breeds a poysonable hearb, which is bad example. 3: Death is *Cerberus*: which is *Plutos* dog, Satans mastiffe, by which he bites us; *Typhon* that is the devill begat death upon *Echidna* the serpent in which he poysoned our first parents. His three mouths or hundreth rather, do shew the many wayes that death hath to sease on us ; the snakie hairs doth shadow out the

(a) *Crescit amorì nummi quantum, &c.*

ugli-

ugghlinesse and fearfulnesse of death; it lyeth in Hell gates, for the wicked must by death come to Hell, this dogge doth suffer all to goe in, but none to returne; from Hell is no redemption; but *Hercules* by his strength overcame and bound him, and *Sybilla* by her wisdom cast him asleep: so the Son of God by his power and wisdom hath overcome death, and taken away its sting. 4. An evill conscience is *Cerberus* stil barking, and with his snakes affrighting and stinging the wicked, and lyeth in hell gates, for the wicked mans hell is begun here, it vomits out all by confession, when it is convinced by the light of Gods Word, and that inward light which is in the mind. 5. The grave is *Cerberus*, the great (a) flesh-eater, still eating and never full: the snakie haire shew, that the ground is full of wormes, and snakes; it is also the entrie of Hel. The light of Christ the great *Hercules*, when he went down to Hell, caused this dog to vomit up his morfells, for the graves were opened, and many of the Saints bodies arose, and at the light of Christ second comming, he shall vomit up all that he hath eat; out of *Cerberus* his foame grew the *acomitum*, to shew that poysonable hearbes grow out of the corruption of the earth. 6: Satan is this Hell-hound, whose many heads and snakes, doth shew his many malicious & cunning waies he hath to destroy men, he is begotten of the Giant *Typhon* and the snakie *Echidna*, because as parents live in their children, so violence and craft live in him, he is the vigilant dore keeper of Hell, lying in wait to tole in foules

(a) *κροβώρ* Ⓞ.

but never to let them out. The true *Hercules* Christ, by his strength and wisdom hath bound him, at the presence of whose light, he foames and fretts, and was forced to vomit and restore those soules which he held in captivitie, 7: Time with his 3 heads, that is, past, present, and future, is this dog, which devourereth all things. And he shall vomit up all hid things, for time revealeth all secrets. He lyeth in the gate of hell, all must go through his throat, that go thither; that is, all must have a time to die, and it is time that bringeth forth poysonable hearbs as well as profitable: and time hath brought us to the knowledge thereof.

Loe then the hundred-headed dog at last
 Is bound with Adamantine chains so fast,
 That though he bark and foame, yet cannot bite,
 H'hath lost his power, but hath not lost his spite.
 How much are we beholding to our Lord,
 Who by his power and all-subduing word,
 Charms monsters three, black-mouth'd infernall hounds,
 Death, Hell, and Satan, and their power confounds.
 When he descended to black Pluto's Tower,
 Where this three-yawning Mastiff keeps the dore,
 He caus'd him to disgorge himself of those
 Which in his bowels he did long inclose.
 He durst not stare upon these glorious rayes,
 Which turn the darkest nights to cleere dayes:
 But frets and foames; his Snakes, as with a spell,
 Stood all amaz'd to see such light in Hell.
 Then let us all with one joynt harmony
 Chant forth his noble praise, and pierce the sky:
 That as the winged quirrifiers still sing
 Cœlestiall Hallelujahs to this King;
 So we with them may chant, and Carroll forth

With

With warbling notes his everlasting worth,
 Who freed us from this prison where we lay,
 And makes us now enjoy a brighter day,
 Then any that within our Horizon
 Was ever seen, or in the burning Zone.
 And you rich hounds who almost split with store,
 And yet your jaws are yawning still for more,
 Your ill-got gobbets vomit up in time,
 Remember you'r but dust, and gold's but slime.
 Unlock your iron Goals, break up your caves,
 In which your gold lyes buried as in graves.
 And let your pale-fac'd money see the Sun,
 Let free these captives from their dungeon :
 That they may walk abroad, and let them serve
 Poor men that are in want, and like to starve.
 And thou, O Lord, who onely durst encounter,
 And only couldst, with that three-headed monster,
 And who hath pull'd the prey out of his jaws,
 And broke his teeth, & par'd his scratching claws;
 So satisfie my craving appetite,
 That it in thee alone may take delight ;
 For neither honours (Lord) nor wealth I see,
 This gaping heart of mine can satisfie :
 For what are these but transitory toys,
 Compar'd with thee, compar'd with inward joyes.
 The more my soul feeds on these airy dishes,
 The more she hungers, and the more she wishes.
 Hydropick men, still drink, and still are dry,
 The horse-leach cries, Give, give, and so do I :
 Then seeing there's no end of my desire,
 But wealth, like oil, doth still increase this fire ;
 Give not too much, but what's sufficient,
 And having thee, with thee I'll be content.

C E R E S.

SHe was the daughter of *Saturn* and *Ops* ; of her
 brother *Jupiter*, she had *Proserpina* ; of *Iason* she
 did

did bear *Plutus*; and of *Neptune*, a horse; at which she was so much displeased, that she hid her self in a dark cave, and was found out by *Pan*, whilst her daughter *Proserpina* vvas gathering flowers vvith *Juno*, *Minerva*, and *Venus*; *Pluto* carried her away in his chariot; therefore *Ceres* lighted torches, and sought her up and down the world, and in her journey being kindly lodged by *Celeus*, she taught him to sow corn, and nourished his son *Triptolemus*, by day with milk, by night in fire; which *Celeus* too curiously prying unto, was slain by *Ceres*; and *Triptolemus* was sent through the world in a chariot drawn with winged Dragons, to teach men the use of corn; *Proserpina* could not be delivered from Hell, because she had tasted of a Pomegranet in *Pluto's* Orchard; yet afterward she was admitted to remain six moneths above the ground, and six moneths under.

THE MYSTERIES.

C*eres* is the Moon, which one half of the yeer increaseth, to wit, 17 dayes every moneth, which time she is above the earth; the other half yeer, that she is decreasing, she is under; her daughter *Proserpina* may be the earth, which she loseth when *Pluto*, that is, darknesse doth take away the sight of it; and her lighting of torches, is the increase of her light, by which the earth is seen again; her hiding in a cave is her eclipse by the earths interposition, but *Pan* the Sun makes her appear again. 2. *Ceres* is corn, which

G

Saturn

Saturn and *Ops*, that is, time and earth produce; *Proserpina* is the seed, which *Pluto* ravisheth, because it lyeth a while dead underground; *Ceres* hides herself, that is, the corn is not seen, till *Pan* the Sun by his heat bringeth it out; *Ceres* begets *Plutus*, corn bringeth mony to the Farmer, and a horse also, because the desire of corn makes the Farmer labour like a horse, or because the plenty of corn makes men wanton and unruly like horses, as it did the Sodomites; the lighting of Torches is the heat and light of the Sun and Moon, by whose influence the corn is produced, the nourishing of *Triptolemus* by day with milk, by night with fire, is the cherishing of the corn with rain by day, and heat in the bowells of the earth by night, the tasting of *Pluto's* fruit is the food which the corn receiveth from the ground. 3. *Ceres* is (a) the earth, by whose benefit, we have *Proserpina*, corn, *Plutus*, money, and a horse, that is, all cattell fit for use; this is the nurse of all living creatures affording them milke and fire, food and heat; hence come these phrases, *cereale solum*; *cereales cana*, for plentifull suppers, and a fruitfull ground; and *cerealis aura*, for a temperate climat; when *Proserpina* gathering flowers, that is, the corne which groweth with the (b) flowers, especially the Poppie (therefore consecrated to *Ceres*) was carryed away by *Pluto*, that is, faileth by reason of sterilitie of the ground, and intemperance of the air; then *Ceres* hides her selfe, that is, the earth loseth her beauty; but by the means of *Pan*, that is,

(a) *δρυήτες*. (b) *Cereale popaver. Virg.*

the shepherd with his sheep fold, the land is enriched, and *Ceres* comes abroad in her best array, and by the help of her two lamps, the Sun and Moon, she recovers *Proserpina* or corne again; for halfe of the years she affordeth corn to *Triptolemus* the husband-man, who in the chariot of time, drawn by the winged serpents, that is, used, guided, and imployed by his diligence & prudence, he sendeth his corn abroad to those that want. 4. *Ceres* may be the tipe of an earthly minded man; who is not content with one calling, but is still trying new wayes to grow rich, somtimes he is in love with *Impiter*, or the aier, and of him begets *Proserpina*, that is, he will be a husband-man, then finding that life too laborious and not gainfull enough, falls in love with (a) *Iason*, and playes the Physitian, and of him begets blinde *Plutus*, that is, mony, and yet not being content, he courts *Neptune*, and will play the Merchant venturer; and so being in love with the sea, begets a horse, that is, a ship, but losing this way what he had got before, hides himselfe and dares not shew his head, till *Pan*, that is, mony, (for mony is every thing) get him abroad again; in the mean while he is run so far in the usurers bookes that his *Proserpina*, his land, to which he would fain returne, is carryed away by *Pluto* the usurer. 5. In this fiction is reprov'd curiositie, by the example of *Celeus*; it is a dangerous thing to pry into the secrets of God. 6. Here also we see the reward of hospitalitie. 7. *Triptolemus* is a spend-thrift, who scatters abroad his goods, as he did his corn, in travel.

(a) ἰσχυρὰν ἰατρον, ἰατρον ἰατρον.

ling; being carried by winged serpents, cunning flatterers, who suddenly exhaust him. 8. Let us take heed, that whilst we are gathering flowers with *Proserpina*, that is, delighting our selves in these earthly vanities, *Pluto* the Devill do not take away our soules, & so shall we be forced to leave the company of *Minerva*, *Iuno* and *Venus*, that is, be taken from all our wordly wisdom, wealth and pleasures. 9. *Ceres*, that is, parents should be very watchfull over their daughters; for a virgin, that hath *Minerva*, *Iuno*, and *Venus* with her, that is, wit, wealth, and beautie, is in danger to be carried away, by *Pluto*, by some debauched and untoward ruffian. 10. As *Triptolemus* could not be immortalized without *Ceres* milk, and fire, neither can we attain Heaven without the sincere milke of Gods word and the fire of affliction; and as in the day of prosperitie we are content to drinke the milk of his good things, so in the night of adversitie we must not refuse to suffer the fierie triall of persecution. 11. *Ceres* was both a good Law-giver, and feeder of men; therefore her sacrifices were called (a) *Thesmophoria*; so Princes should be both. 12. Beware of eating Pomegranets in *Pluto's* orchard, for that hindered *Proserpina's* deliverie from thence; so, it is a hard thing to reclaim those from the power of Satan, who do relish and delight in sin. 13. *Ceres* is a tipe of Gods church; which is a grave Matron in rustick apparell, as being of little esteem in the world, having the spade of discipline in her right hand, and from her arm hangs a basket full of the seeds of Gods

(a) *Θεσμοφορία.*

Word;

Word; by this hand stands two husband-men, the one turning up the ground with a spade, the other sowing the seed; on her left hand (which holdeth the hook and flail of correction and excommunication) stands two other husband-men, the one reaping, and the other threshing, these are her ministers, whose office is (a) to root out, and pull down, to build and plant; she sits upon the ox of patience and labour, with a crown of wheat ears upon her head, as having power to distribute the bread of life, her breasts are open and stretched forth with the (b) sincere milk of Gods words; over her right side, *Iuno* is dropping down rain, and over her left, *Apollo* shineth; to shew that by the heat of the Sun of righteousness, and influence of graces (c) from Gods spirit, she doth flourish and fructifie. 14. Christ is truly *Ceres*; which having left mankind, being carried away by the devil, he came, and with the torches of his words found him out, and being drawn with the flying serpents of Zeal and Prudence, dispersed his seed through the world; went down to Hell and rescued us from thence.

(a) *Ier. i. 10.*

(b) *Mammosa Ceres.*

(c) *Sive quod gerat omnia, sive quod creat omnia.*

You that walk among sweet flowers,
 Dabht with drops of twi-light showers,
 Which with smells refresh the sense;
 Look about and carefull be,
 Of the plots and pollicie
 Of that black infernall Prince.

Who's still ready to incroach
 On your souls, and in his Coach,
 To hurl you from hence away
 To that dark and dismall place,
 Where you cannot see the face
 Of Apollo and the day.

And let us take heed that we
 Taste not that Pomegranat tree,
 Which in his sad Orchard stands ;
 If we do, we shall remain
 Captives still, and ne're again
 Shall escape out of his hands.

Juno then cannot help us
 With her wealth, nor fair Venus
 With her sea-froth countenance ;
 Neither yet that blew-ey'd maid,
 Which out of Joves head was said
 To proceed, can help us thence.

Onely Christ did undertake,
 When he pass'd the joylesse Lake
 To release our souls again ;
 When we were in Plute's power,
 All intrall'd within his Tower,
 Where we should have ever lain.

But he broke the gates of brasie,
 And made way for us to passe,
 Though we tasted of that tree
 Which bereav'd us of Gods grace,
 And inclos'd us in that place
 Where dwels endlesse misery.

He disperfed hath that seed
 Of his Word, which doth us feed ;
 Dragons now his chariots draw,

Who

Who before were Gentile Kings,
Fierce as Dragons, swift with wings,
Are now subject to his Law.

He holds out his burning Lamps,
Which expell unwholsome damp
From us that in darknesse lye :
He doth raise us from below,
Not for half a yeer or so,
But for all eternity.

O my God, amongst May flowers,
When I spend some idle hours,
When my joyes do most abound,
I will think on Deaths black Coach ;
That if then it should approach,
I may be then ready found.

Thou do'st feed me daily, Lord,
With sincere milk of thy Word ;
O then give me constancie,
That I may by night indure
Thy hot furnace, for I'm sure
Thou know'st what is best for me.

C H A R O N.

HE was the sonne of *Erebus* and night; the boatman of Hell, who admitted none to his boat without mony, and till they were dead and buried; Yet *Aeneas* by his pietie, *Hercules* and *Thesens* by their strength, *Orpheus* by his musick were admitted there before their death.

THE MYSTERIES.

BY *Charon* doubtlesse death was understood; from *χαερω*, to dig or make hollow, for death is stil hollow eyed, or from *χαίει* joy, for good men in death have true joy; *χαίει*, also is a benefit, and death is such, and an advantage to good men; but so it is made by Christ, for in it selfe, death is the childe of Hell and night, and as *Charon* is described by (a) the King of Poets, to be old, but yet vigorous, ugly, furious, terrible, sad, covetous, so is death; that which they fable of *Aeneas*, *Hercules*, &c. was true in our Saviour, who overcame *Charon*, or death by his piety, strength, power of his word, &c. He that would be admitted into *Charons* boat, that is, have a joyfull death, must carry money in his mouth, that is, make him friends of his unjust Mammon; for what wee bestow on the poor, that we carrie with us, to wit, the benefit and comfort of it, and we cannot have a joyfull death, or be admitted into *Charons* boat, till our body of sin be buried by repentance. 2. *Charon* is a good conscience which is a continuall feast; this carrieth us over the infernall rivers, that is, over all the waters of affliction in this life. 3. *Charon* is the sin of drunkennesse, the cup is the boat, the wine is the river *Phlegeton* which burnes them, and *Acheron* wherein is no true joy, *Styx* which causeth sadnesse and complaints; for these are the effects of drunkennesse; *Charons* fierie face, ragged cloaths, brawling

(a) *Aen.* 6.

and scolding tongue, rotten boat still drinking in water, are the true emblems of a drunkard; he is the childe of Hell, and begot of Satan, and the night, for they that are drunk, are drunk in the night; he admits of no company but such as are dead in this sin, & buried in it, and such as have mony in their mouths, that is spend-thrifts who spend all on their throats,

Remember this, all you that spend
 Your life on drink, and mark your end :
 As oft as cups and pots you tollie,
 So oft the river Styx you crosse.
 You'r Owls, you do not love the light,
 You are the sons of Hell and night :
 Black Erybus begot you then,
 You'r Monsters sure, you are not men.
 You are afraid, that if you dye,
 Your bodies should unburied lye ;
 And so your souls be forc'd to trade
 A hundreth yeers in death's black shade,
 Before you can admitted be
 In Charons boat; this you foresee :
 And wisely to prevent this soare,
 You'l be intomb'd in drink before.
 And thus you make your Funerall
 Your selves by times in wine and oil.
 You have an old and leaking throat,
 Still sucking in like Charons boat ;
 No company you will admit,
 But who are buried in the pit
 Of wine, whose mouths must fraughted be
 With coin, such are your company.
 O Lord, before I go from hence,
 Give me a joyfull conscience,
 That I may joyfully ride on
 The billows of affliction.

Save

Save me, O God, from this foul vice
 Of drunkenesse, and from avarice :
 When Death's wherry shall receive me,
 Let not then thy comfort leave me ;
 So shall I not fear Charons looks,
 Nor be dismayd to crosse these brooks,
 Of Styx, Cocytus, Acharon,
 Nor waves of scalding Phlegeton.

C H I M Æ R A.

THis was a monster, having the head of a Lyon,
 breathing out fire, the bellie of a goat, and the
 taile of a Dragon; which did much hurt, but was
 killed at last by *Bellerophon*.

THE MYSTERIES.

Some thinke that this was a Hill, on the top wher-
 of were Lyons, and *Vulcans* of fire, about the mid-
 dle was pasture, and goates, at the foote serpents,
 which *Bellerophon* made habitable; others thinke this
 was a Pirates ship, having the picture of these three
 beasts in it, others that these were three brothers cal-
 led by these names, which did much hurt, others that
 by this fiction is meant a torrent of water, running
 furiously like a Lyon, licking the grasse upon the
 banks like a goat, and winding like a serpent, as may
 be seen in *Natal. Comes*, and others; but I had ra-
 ther thinke, that by this Monster may be meant a
 whore; which is the wave or (a) scum of love,

(a) *μυζ σποτ*.

wherin many are drowned; she hath a Lyons devouring mouth still craving, and devouring mens estates; she hath the wanton belly of a goat, but in the end will sting and poyson like a Dragon. 2. By *Chimera* I thinke wine may be meant, which makes men furious like Lyons, wanton like goats, and cunning or craftie like serpents. 3. The life of man may be meant by this Monster; for man in his youthfull yeares is an untamed Lyon, in his middle age a wanton, or an aspiring goat, still striving to climbe upon the steep rockes of honour; and in his old age he becomes a wise and crafty serpent. 4. Satan may be understood by *Chimera*, who in the beginning of the Church did rage like a Lyon by open persecution; in the middle and flourishing time thereof, like a goat made her wanton; and in the end will shew himself to be that red Dragon, labouring by secret cunning, and flights, to undermine and poyson her; but Christ already hath, and we in him, shall overcome this Monster.

Then let us all take heed of wine and whores,
 If we will save these wretched souls of ours :
 Or if we would preserve our lands and monies
 From these devourers of mens patrimonies,
 Against these monsters rather fight then flye,
 I'le rather kill them then they shall kill me ;
 The Lyons fury's kill'd with patience,
 The goatish wantonnesse with abstinence,
 Against the Dragons sting use Antidotes,
 Resist his cunning plots with counterplots.
 Fear not, our life's a warfare; either we
 Must fight, or else where is our victory ?
 Without which, there's no triumph, no renown,
 And where there is no conquest, there's no crown.

O Lord,

O Lord, in this great combate strengthen me,
 That through thy power I may victorious be;
 And let thy preience cheer my heart, refresh
 My fainting spirits, and my trembling flesh;
 Thou art the Lord of hoasts, O let thy word
 Be unto me a Buckler, Helmet, Sword:
 What can Chimæra do, if thou assist me?
 Be thou my God, and then who dare resist me.

C H I R O N

WAs a *Centaur* begot of *Saturn* in the forme of a horse, of *Phyllyra* the daughter of *Oceanus*; he was an excellent Astronomer, Physitian and Musitian; whose schollers were *Hercules*, *Apollo*, and *Achilles*, he was wounded in the foot by one of *Hercules* his arrows, of which wound he could not die being immortall, till he intreated *Iupiter*, who placed (a) him among the stars, with a sacrifice in his hand, and an Altar before him.

THE MYSTERIES.

That *Charon* is begot of *Saturn* and *Phillyra*, is meant that Astronomie, Physick, Musick, and all other arts begot of time and experience, or of time and books; for *Phyllyra* is a thin skin or parchment, or paper, or that which is betwixt the bark and the wood of the tree, and is called *Tyllia*, on which they used to write. 2. *Saturn* or time begets learned *Chiron*, that is, arts and sciences by the help of reading,

(a) *Sagittarius*.

but

but he must do it in the forme of a horse, that is, with much patience and labour. 3. *Chiron* may signifie to us the life of a Christian, which consisteth in contemplation, and so he is an Astronomer, whose conversion and thoughts are in heaven, and in action, which consisteth in speaking well, and so he is a Musitian, and in doing well, and so he is a Physitian; and because Christianitie is more a practick then speculative science, he hath his denomination (*Chiron* from (a) the hand, not from the head; lastly, suffering is a part of Christianitie, and so *Chiron* patiently suffered the wound of *Hercules* his arrow. 4. *Chirons* feet were wounded before he was admitted amongst the stars; so our affections must be mortified, before we can attain heaven. 5. *Chirons* pain made him desire to die, so affliction makes us weary of this world, and fits us for heaven. 6. *Chiron* hath his Altar still before him, and his sacrifice in his hand, so Christ our Altar must be still in our eyes, and our spirituall sacrifices still ready to be offered. 7. In that a *Centaur* had so much knowledge, we see that sometime in mis-shapen bodies are eminent parts, as were in *Æsop*, *Epictetus*, and others. 8. *Achilles* so valiant, *Hercules* so strong, *Apollo* so wise, yet were content to learne of a deformed *Centaur*; so all should hearken to the Ministers doctrine, be his life never so deformed, though he be a *Centaur* in his life, yet he is a man, nay an Angel in his doctrine.

(a) *χερς manus.*

To gaze upon nights sparkling eyes,
Which still are rolling in the skies,

Is

(94)

Is Chirons head; but we
Must have his curing hands also,
And's feet, which may indure Gods blow,
And's voice of melody.
Our hands must work salvation,
Our heads must meditate upon
Heavens shining Canopy :
Our tongues must praise Gods actions,
The feet of our affections
For sin must wounded be.
I will before my Altar stand,
With sacrifices in my hand,
And thus to God will pray :
Lord heal these wounded feet of mine,
Then make me as a Star to shine,
Or as the brightest day.
Give me the head of knowledge, and
A well-tun'd tongue, a working hand,
And feet which may thy blow
Indure; O wound me, so that I
By wounds may be prepar'd to dye,
And wean'd from things below.

C I R C E.

THE daughter of *Sol* and *Persis*, and by her grand-
childe of *Oceanus* ; she was a witch, & skilfull in
hearbs, she poysoned her husband, King of *Scythia*,
and for her cruelty was banished thence, and car-
ryed by her father *Sol* in a chariot, and placed in the
Iland *Circea*: she turned *Vlisses* fellowes unto swine,
but over him she had no power; she could not pro-
cure the good will of *Glaucus*, who loved *Scylla*
better then *Circe* ; shee infected the water, in
which *Scylla* was wont to wash, and was (ha-
ving

ving touched this water) turned unto a Sea-Monster.

THE MYSTERIES.

C*irce*, saith *Nat. Comes*, is the mixture of the Elements, which is caused by heat and moysture; the 4. Elements are the 4 hand-maids; she is immortall because this mixture is perpetuall; and the strange shapes shew the varietie of strange forms brought in by generation, she had no power over *Vlisses* because the soul commeth not by mixtion of the Elements, or generation. 2. By *Circe*, I suppose may be fittly understood death; caused by *Sol* and *Oceanus* grand-childe, because death and corruption proceed out of heat and moysture; the poysoning of her husband shews that death is no acceptor of persons; *Sol* carrieth her in his chariot, for where the Sun shines there is death and corruption; her turning of men unto beasts, shews that man is like the beast that perisheth, yea a living dog is better then a dead man; but she hath no power over *Vlisses*, that is, over the soul which is immortall, death hath no power; the four hand-maids that gathered poyson for her, were *Adams* pride, gluttonie, infidelitie, and curiositie, which made *Adams* death poyson all his posteritie. 3. By *Circe* may be meant the Devill, who hath caused beastly dispositions in the nature of man, and hath poisoned us all; as *Circe* infected *Vlisses* fellows, but not himself; so he poysoned *Iobs* body, but had no power over his soul; and because God had set his
love

love upon man, and had rejected him for his pride, being an Angel, he to be revenged poysoned man, as *Circe* did *Scylla*. 4. *Circe* is physicall knowledge consisting much in herbs; she is the daughter of *Sol*, because herbs proceed of his heat; she turneth men unto beasts, because some physitians searching too much unto nature, become beasts, in forgetting the God of nature; she dwelt on a hill full of physicall simples, to let us understand wherein the physitians skill and studie lyeth; he hath no power over *Vlisses*, the soul, but the bodies of men he may poyson or preserve; his 4 hand-maides are, Phylosophy, Astronomie, Anatomie, and Botancie or skill of simples. 5. Sin is a *Circe*, chiefly drunkenness and whoredom which poyson men, and turn them unto swine; *Circe* hath both a cup and a rod, with which she poysoned men; so in sin there is a cup of pleasure, and the rod of vengeance; though *Vlisses* fellows were poysoned, yet he would not himself be enticed by *Circe*; but by means of the herb *Moly*, and his sword, he hath defended himself, and made *Circe* restore his fellows again to their wonted shapes; so Governors and Magistrates must not be overtaken with the *Circe* of drink and fleshly pleasure, howsoever others are; but they must use *Moly*, that is, temperance in them selves, and use the sword, against this *Circe* in others.

All you that love your souls,
Beware of *Circes* bowls;
And go not to her feasts,
Where men are turn'd to beasts.

Remem-

Remember whil'st you'r drinking wine,
How Circe turned men to swine.

The whore with painted smiles

The wanton youth beguiles,

She hath a pleasant cup,

Which silly fools drink up :

But whil'st you'r drinking, eye the wand

Which Circe beareth in her hand.

At first sin seems to be

A pleasing thing to thee,

And fools with vain delights

Do cloy their appetites ;

But every pleasure hath its pain,

In sweetest honey there is bane.

If men of meaner sort

Make drunkenness but a sport,

Yet let not men of place

Their state so much disgrace :

Ulysses must have temperance,

Although his servants lose their sence?

Lord arm me with thy Word,

Which like Ulysses sword,

From Circe may defend me,

And then herb Moly send me :

Having this sword and herb, O God,

I'll shun the cup, I'll scape the rod.

C Æ L U S.

THIS was the son of *Æther*, and *Dies*, who married with *Terra*, and of her begot Gyants, Monsters, *Cyclopes*, *Harpe*, *Steropes*, and *Brontes*; he begot also of her the *Titanes* and *Saturn*; mother earth being angry that *Cælus* had thrown down his sons to Hell, caused the *Titans* to rebell against him, who thrust him out of his Kingdom, and *Saturn* cut off

H

his

his testicles; out of the drops of bloud which fell from them, the Furies were ingendred.

THE MYSTERIES.

BY *Calus* I understand the upper region of the air; for the air is called heaven, both by Poets and divine Scripture: this may be sayd to be the son of *Aether* and *Dies*, not only because it is alwayes cleer, free from clouds and mists, but because also it hath the nature of elementary fire, to which it is next; for it is hot and drie, as that is, and more properly may this fire be called *Aether* from its continuall burning, then the heaven which hath no elementarie heat at all; his mariage with the earth, of which *Titans*, *Cyclopes*, &c. are procreated, do shew that those fierie Meteors in the upper region of the air, are procreated by its heat and motion, of these thin and drie smoaks which arise out of the earth; the names of *Steropes* and *Brontes* shew that lightning and thunder are generated there in respect of their matter, which being received within the clouds of the middle region, cause the rumbling, as if there were some rebellion and wars within the clouds; *Saturn* his son, that is, time the measurer of heavens motion, shal geld his father; that is, the heaven shall grow old, and in time shall lose that power of generation; for this shall cease, when there shall bee a new heaven; and upon this new change in the heaven, the Furies shall be ingendred, that is, the torments of the wicked shall begin. 2. They that geld ancient records,

cords, fathers and scripture, are like *Saturn*, rebelling against heaven, being encouraged thereto by those spirituall monsters, enemies of truth, who were thrust down from heaven, and that light of glorie, wherein they were created; unto the lowest Hell; and of this gelding proceed nothing but Furies, that is, heresies, schismes, dissentions. 3. *Saturninus*, *Tatianus* and his schollers, the *Encratites*, *Originists*, *Manichæans*, and all other heriticks who have condemned matrimonie, as an unclean thing, and not injoyed by God; they are all like *Saturn*, being assisted by their brethren the Monsters of Hell, and do what they can to geld their father *Adam*, of his posteritie, and to rebell against heaven; and what ensueth upon this gelding or condemning of wedlocke, but Furies and all kinde of disorder and impuritie. 4. The children of heaven and of the light, must not as *Cælus* did, joyne themselves in their affections to the earth; for of this union shall proceed nothing but Monsters, to wit, earthly and fleshly lusts, thoughts, and works which will rebell against our souls, and geld us of all spirituall grace, and of our interest in the kingdom of Heaven; and then must needs be ingendred the Furies, to wit, the torments of conscience.

You sons of heaven, and of the day,
Stoop not so low,
As to betroth your souls to clay ;
For then I know
That of this match will come no good,
But rather a pernicious brood.

H 2

A race

(100)

A race of Monsters shall proceed
Out of thy loins,
If thou in time tak'st not good heed
To whom thou joyn'st
Thy soul in wedlock, earth's not fit
For thee to fix thy heart on it.

For she will bring thee such a brood
That shall resist thee,
And when thy soul they have withstood,
They will deuest thee
Both of thy Kingdom and thy strength,
And bring thee under them at length.

And if earths Adamantine knife
Emafcuate
Thy soul, then shall thy barren life
And gelded state
Ingender in thee endlesse cares,
And Furies with their snaky hairs.

Lord joyn my heart so close to thee
With fervent love,
That I may covet constantly
The things above,
Where glory crowns that princely brow
To which both men and Angels bow.

Lord let not earth effeminate
My heart with toyes,
But let my soul participate
Thy heavenly joyes,
Where Angels spend their endlesse dayes
In singing of Elysian layes.

And if my mother be the light,
And heaven my fire,
Then let my soul dwell in that bright

Ætheriall

Ætheriall fire,
Where Gyants, Furies, and the race
Of Titans dare not shew their face.

C U P I D O.

OF *Cupids* parents, some say he had none at all; others, that he was ingendred of *Chais* without a father; some say he was the son of *Iupiter* and *Venus*; others, of *Mars* and *Venus*; others, of *Vulcan* and *Venus*; others of *Mercurie* and *Venus*, &c. He was the god of love painted like a childe, with wings, blinde, naked, crowned with *Roses*, having a *Rose* in one hand, and a *Dolphin* in the other, with bow and arrows, &c.

THE MYSTERIES.

There is a two-fold love, to wit, in the creator, and in the creature; Gods love is two-fold, inherent in himself, and this is eternall as himself, therefore hath no father nor mother: or transient to the creature, this love was first seen in creating the *Chaos*, and all things out of it; therefore they sayd that love was ingendred of *Chaos* without a father; and when they write that *Zephyrus* begot *Cupid* of an egge; what can it else mean, but that the spirit of God did manifest his love, in drawing out of the informed and confused egge of the *Chaos*, all the creatures; the love of the creature is two-fold, according to the two-fold object therof, to wit, God and the creature; that love

by which we love God, is begot of *Iupiter* and *Venus*; that is, God, and that uncreated beautie in him, is the cause of this love; and because the main and proper object of love is beautie, (for we do not love goodnesse, but as it is beautifull) and it is the object that moveth and stirreth up the (a) passion, therefore *Venus* goddess of beautie is still the mother of *Cupid* or love, which notwithstanding hath many fathers because this generall beautie is joyned to many particular qualities; which causeth love in men according to their inclinations and dispositions; some are in love with wars, and count militarie skill and courage a beautifull thing, so this love is begot of *Mars* and *Venus*; others are in love with eloquence, and thinke nothing so beautifull as that; and so *Mercurie* and *Venus* are parents of this love; some love Musick, and so *Apollo* begets this *Cupid*, and so we may say of all things else which we love, that there is some qualitie adherent to beautie, either true or apparent, which causeth love in us; now that love which all creatures have to creatures of their own kind, in multiplying them by generation, is the childe of *Vulcan* and *Venus*; for it is begot of their own naturall heat & outward beautie; by beauty I mean whatsoever we account pleasing to us, whether it be wealth, honour, pleasure, vertue, &c. 2. The reasons why love was thus painted, I conceive to be these; *Cupid* is a childe, because love must be still young, for true love cannot grow old and so die; *amor qui desinere potest, nunquam fuit verus*; Hee hath wings, for love must

(a) *Passio movetur ab obiecto.*

be

be swift; he is blind, for love must wink at many things, it covereth a multitude of sins; he is naked, for amongst friends all things should be common, the heart must not keep to it self any thing secret, which was the fault that *Dalila* found in *Sampsons* love; he is crowned with roses, for as no flower so much refresheth the spirits, and delights our smell as the rose; so nothing doth so much sweeten and delight our life as love; but the rose is not without prickles, nor love without cares; the crown is the ensigne of a King, and no such King as love, which hath subdued all the creatures rationall, sensitive, vegetative, and senselesse have their sympathies; the image of a Lionesse with little *Cupids* playing about her, some tying her to a pillar, others putting drinke into her mouth with a horne, &c. do shew how the most fierce creatures are made tame by love; therefore he hath a rose in one and a Dolphin in the other, to shew the qualitie of love; which is swift and officious like the Dolphin, delectable and sweet like the rose; his arrows do teach us that love wounds deeply, when we cannot obtain what we love; some of his arrows are pointed with lead, some with gold; he is wounded with a golden arrow, that aimes at a rich wife, and cannot obtain her; to be wounded with leaden arrows, is to be afflicted for want of ordinary objects which we love; and so his burning torches, shew that a lover is consumed with grief, for not obtaining the thing loved, as the wax is with heat; *Ardet amans Dido; Vritur infelix; Ceco carpitur igne, Est mollis flamma medullas; Hæret lateri lethalis arundo.* &c. These are my

conceits of *Cupid's* picture; other *Mythologists* have other conceits, applying all to unchast and wanton love, whose companions are drunkenness, quarrelling, childish toys, &c.

Alas my soul, how men are vext
That fix their love on gilded dung,
Which when they want they are perplext,
And when they have it they are stung.

Great riches wounds
With cares mans heart;
As wealth abounds,
So doth their smart.

Doth not the love of earthly things,
Devest men of their richest robe,
And then they fly away with wings,
And leaves them naked on this Globe :

Besides all that,
They blinde men eyes,
That they cannot
Behold the skies.

And doth not earthly things besides,
With burning torches men torment;
And with sharp arrows wound their sides,
So that our dayes in pain are spent :

Then why should I
Affect these things,
Which misery
And sorrow brings.

This love makes men like foolish boyes,
Who place their chief felicity
In bits of glasses, shels, and toys,
Or in a painted Butter-flye :

(105)

So riches are
(Which we, alas,
Scrape with such care)
But bits of glasse.

Lord let me see thy beauty, which
Doth onely true contentment bring ;
And so in thee I shall be rich :
Oh if I had swift Cupids wing,
Then would I flee
By faith above,
And fix on thee
My heart and love.

That Christ is the true God of Love.

Christ is the onely God of Loves,
Who did his secrets all disclose ;
Whose wings are swifter then the Doves,
Who onely hath deserv'd the Rose :
Thou onely art
That potent King,
Both of my heart
And every thing.

Both Principalities and Powers,
And all that's in the sea and land,
Men, Lyons, Dolphins, Birds and Flowers,
Are all now under thy command :
Thy Word's the torch
Thy Word's the dart
Which both doth scorch
And wound my heart.

It was not Cupid (sure) that spoil'd
The gods of all their vestiments ;

But

But thou art he that has them foil'd,
And stript them of their ornaments :

Then thou alone
Deserves to be
Set in the Throne
Of Majesty.

Sometime a Crown of Thorns did sit
Upon that sacred head of thine ;
But sure a Rose-crown was more fit
For thee, and Thorns for this of mine :

O God, what love
Was this in thee,
That should thee move
To dye for me !

Thy youth is alwayes green and fresh,
Thy lasting yeers, Lord, cannot fail ;
O look not on my sintull flesh,
But mask thy eyes with mercy's vail.

O Lord renew
In me thy love,
And from thy view
My sins remove.

CYCLOPES.

THese were the sons of heaven, their mother was
earth and sea ; men of huge stature, having but
one eye, which was in their forehead ; they lived upon
mens flesh, *Polyphemus* was their chief, he was a
shepherd, and in love with *Galathea*, he having de-
voured some of *Vlisses* his fellowes, was by him in-
toxicated with wine, and his eye thrust out ; These
Cyclopes dwelt in *Sicily*, and were *Vulcans* servants
in

in making *Jupiters* thunder, and *Mars* his chariots, &c.

THE MYSTERIES.

THese *Cyclopes* are by some meant the vapours which by the influence of heaven are drawn out of the earth and sea, and being in the air, ingender thunder and lightning to *Jupiter*, as their (a) names shew; they dwelt in *Sicilie* about hill *Ætna*, because heat is the breeder of thunder; they were thrust down to Hell by their father, and came up againe, because in the cold winter these vapours lie in the earth, and by heat of the spring are elevated; wise *Vlisses* overcame *Polyphemus*, that is, man by his wisdom and observation found out the secrets of these naturall things and causes thereof; *Apollo* was sayd to kill these *Cyclopes*, because the Sun dispelleth vapours.

2. I think by these *Cyclopes* may be understood the evill spirits, whose habitation is in burning *Ætna*, that is, in Hell burning with fire and brimstone, being thrown down justly by God, from heaven for their pride, but are permitted sometimes for our sins to rule in the air, whose service God useth sometimes, in sending thunder and stormes to punish the wicked; they may well be called *Cyclopes* from their round eye, and circular motion; for as they have a watchfull eye, which is not easily shut, so they compass the earth to and fro; they may be sayd to have but one eye, to wit, of knowledge which is great; for

(a) *Brontes, Steropes, Harpes, Pyracmon.*

outward

outward eyes they have not; their chief food and delight is in the destroying of mankinde; *Polyphemus* or *Belzebub* is the chief, who having devoured *Vlisses* fellowes, that is, mankinde; the true *Vlisses*, Christ the wisdom of the father, came, and having powred unto him the full cup of the Red wine of his wrath, bound him, and thrust out his eye; that is, both restrained his power and policie; these evill spirits, because they are the chief sowers of sedition and wars among men, may be said to make *Mars* his chariots. 3. Here we see that little *Vlisses* overcame tall *Polyphemus*; policie overcomes strength. 4. We see also the effects of drunkennesse, by it we lose both our strength, and the eye of reason. 5. *Servius* (a) thinks that *Polyphemus* was a wise man, because he had his eye in his forehead neere the braine, but I say, he was but a foole because he had but one eye, which only looked to things present; he wanted the eye of providence, which looks to future dangers, and prevents them. 6. Here we are taught to beware of crueltie, and securitie, for they are here justly punished. 7. The state of *Rome*, which at first had two eyes, to wit, two Consulls, became a *Polyphemus*, a huge body with one eye when one Emperor guided all; this Gyant fed upon the flesh of Christians in bloody persecutions; but when she was drunk with the blood of the Saints, *Vlisses*, that is, wise *Constantine*, thrust out the eye, and weakned the power of *Rome*; of that Gyant which had made so much thunder of war in the world, and so many chariots for *Mars*.

(a) In Lib. 3. *Aen*.

8. A common wealth without a King, is like great *Polyphemus* without an eye; and then there is nothing but (a) Cyclopiān crueltie and oppression, great men feeding on the flesh of the poor; then is nothing but intestine wars and broils, the servants of *Vulcan* making thunder bolts and chariots for *Mars*; *Ætna* (b) resounding with the noyse of their hammers on the anvill; *Brontes* $\dot{\sigma}_3$ *Steropes* $\dot{\sigma}_3$, et nudus membra *Pyracmon*; so it was in *Israel*, when every man did what he listed. 9. An envious man is like blinde (c) *Polyphemus*, he hath no charitable eye; he feeds and delights himself with the ruine and destruction of other men. 10. The Sun in the firmament is that great eye in the forehead of *Polyphemus*, which is put out oftentimes by vapours and mists arising out of the earth.

(a) *Cyclopiū vita.* (b) *Resonat positis incudibus Ætna.*

(c) *Invidus non videns.*

When that one-ey'd Cyclopean race,
Which in earths burning entralls dwell,
Had pull'd us down as low as hell,
Where we should ne're have seen the face
Of that bright Coachman of the day,
Whose horses drive all clouds away.

We had been all for ever lost,
For *Polyphemus* in his den
Was feeding on the souls of men,
When Christ sent by the holy Ghost,
Entred into that horrid cave
Which should have been our endlesse grave.

The deadly wine he made him drink
Of his just indignation,

And

And bound him in his dungeon
So fast, that now he cannot shrink,
And with his word he hath made blinde
That eye which fascinates mankind.

If sometimes this Ætnæan brood
Are heard to thunder in the air,
And if with lightnings they do tear
The mountains that have so long stood :
It is because our sins do reign,
That he will not their power restrain.

And when we see the earth is stained
With blood-shed in our cruell wars,
We may be sure they break their bars,
And that their power is not restrained ;
It's for our sins God suffers them
To reign thus to our losse and shame.

O Lord of hostes, with mercy's eye
Look on this torn estate of ours,
And now at last dissolve the powers
Of that Ætnæan company
Whose bellows coals of envie blow,
Who still amongst us discord sow.

Whose hammers on their anvils sound
Continually, who chariots make
For Mars, and so our peace they break ;
But thou, O Lord, their work confound,
Let fire their chariots all consume,
And turn their armour all to fume.

And as thou with thy mighty word
Didst thrust out Polyphemus eye,
So save me from this tyrannie ;
And let thy wisdom guide me Lord,
In that last day out of the grave,
Which is his flesh-consuming cave.

D

D A E D A L U S.

HE was a famous artificer; who having killed his sisters son fled to *Creta*, and was intertained of King *Minos*, whose wife *Pasiphae* being in love with a Bull, or a man rather of that name, she obtained her desire of him, by the help of *Dædalus*, who shut her within a wooden Cow; and she brought forth the *Minotaure*, or man with a Bulls head, which the King perceiving, shut the *Minotaure* and *Dædalus* with his son *Icarus* within the labyrinth that *Dædalus* had made; but by a thread he got out, and flew away with wings which he made for himself and *Icarus*: who not obeying his fathers advice, but flying too neer the Sun, fell and was drowned; the wings he used were sails and oares.

THE MYSTERIES.

Hell is the labyrinth unto which we were cast for our sins, by a juster Judge then *Minos*; and should have bin devoured by Satan the *Minotaure*, had not Christ helped us out by the thread of his word, and wings

wings of faith. 2. They that give themselves to unlawfull pleasures, with *Pasiphae*, shall bring forth that Monster which will devoure them. 3. *Dædalus* made this labyrinth, and was cast into it himself; so the wicked are caught in their own nets, and fall into the pit which they dig for others. 4. *Dædalus* was guiltie of murther, therefore is justly pursued, for murther is never secure. 5. *Icarus* is justly punished for refusing to hearken to his fathers counsell, a good lesson for all children. 6. Let us take heed of curiositie, pry not too much into the secrets of God, least we have *Icarus* his reward; for all human reason is but waxen wings. 7. Here we see for the most part that young men are high-minded and proud, but pride alwayes hath a fall. 8. Astronomers, and such as will undertake to foretell future contingencies, or will take upon them such things as passe humane power, are like *Icarus*; they fall at last into a Sea of contempt and scorn. 9. The golden mean is still best, with what wings soever we flye; whether with the wings of honour, or of wealth, or of knowledge and speculation; not to flye too high in pride, nor too low in basenesse. 10. If we will fly to Christ with the wings of faith, we must not mount too high in presumption, nor fall too low by desperation. 11. We see by *Pasiphae*, that a dishonest, and disloyall woman, will leave no means unattempted, to fulfill her lustfull and wanton desires. 12. Many women are like *Pasiphae*, outwardly they seem to be mortified, having the skin of a dead Cow, or wooden cover; but within they burne with wanton lusts.

He

He who hath Faith's swift wings to flye
 Out of the labyrinth of sin,
 In pride will neither soare too high,
 Nor flye too low, lest he fall in
 The sea of desperation ;
 He knows the golden mean is best.
 Or if he with the pinion
 Of honour flies; or if he's blest
 With Fortunes wing, hee'l alwayes hold
 The middle way; and when he flies
 With mounting thoughts, he'l not be bold
 In needlesse curiosities.

On that bright lamp he will not stare,
 Nor draw too nigh with waxen wings
 Of humane reason, but forbear
 To pry into transcendent things.

What mortall beare-eye can abide
 The splendour of those flaming rayes,
 From which the purest Angels hide
 Their faces; O who knows his wayes,
 Whose light is inaccessible;

Whose paths in the deep waters lye,
 Whose wayes are all unsearchable,
 Whose judgements no man can discry.

O that I had Faiths nimble wing,
 To cut this airy region,
 Away how quickly would I spring
 Out of this sinfull dungeon ;

Where Satan that great Minotaure
 Lyes feeding on the souls of men ;
 Lord let him not my soul devoure,
 But raise me out of his black den :

For none can furnish me with wings,
 But thou alone, whose mighty pow'r
 Exceedeth all created things.

And thou can'st kill the Minotaure.
 Lord guide me in my flight, lest I
 Should flye too low in vain desire

(114)

Of earthly things, or least too high
In proud conceits my heart aspire.
I crave not honours airy wing,
For golden Feathers I'll not call :
And if I flye not with a King,
Then with a King I shall not fall :
High hills, tall trees, and lofty towers,
To storms and windes are subject more
Then vallies, shrubs, and poor mens bowers;
The mean estate give me therefore.
Each fall doth answer his ascent ;
The highest elevations
Of Planets in the firmament,
Have lowest declinations.

D E U C A L I O N.

HE was the son of *Promethus* and *Pandora*, a just and religious man, who was the first that built a temple to the Gods, when the earth was drowned; he and *Pyrrha* his wife were saved on *Pernassus*; and being advised by *Themis* they flung behinde them the bones of mother earth, that is, stones, and they became men and women, with which the earth was again peopled.

THE MYSTERIES.

BY the circumstances of the dove which *Deucalion* sent out, and by the ark in which he was saved, it is plain, the scripture hath been used in the contriving of this fiction. 2. *Deucalion* may be the tipe of a minister; he must be the son of *Promethus*,
and

and of *Pandora*, that is, he must have both prudence and forecast, as also all gifts fit for his function; his name should be *Deucalion*, which may be made of *δευω*, to moisten or water, and *καλειν* to call; for their office is, to water the barrē ground of mens hearts, & to call them to repentance & grace; they must be just as *Deucalion* was, and build up the living temple of God; they must strive to save both themselves & others from the flood of Gods wrath; and if others will not be saved, yet let them do their dutie, and be *Deucalions* still, and so they shall save them-selves when others shall perish; *Pyrrha*, which may be derived from *πυρ*, must be their wife; that is, they must have the fire of Zeal; and Gods word must be in their mouth like a fire to burne up the chaffe; *Parnassus* the hill of the Muses must be their place of retreat and abroad; without universitie learning they are not fit to save themselves and others, and when they come down from *Parnassus*, or come abroad out of the universities they must strive, of stones to raise up children to the God of *Abraham*; and they must fling behinde them all earthly and heavie burthens, forgetting that which is behinde, and striving to that which is before, and so they shall make the stony hearts of men, hearts of flesh. 3. By this fiction, the Gentiles might have taught themselves the doctrine of the resurrection; for if stones cast on the ground could become men; why should they not beleieve that (a) our bodies fallen to the earth, shall in the last day resume their ancient forme, by the power of him

(a) *Idoneus est resicere qui fecit. Tertul.*

I 2.

who

who first gave it. 4. Magistrates and such as would bring rude and barbarous people to civilitie, and of stones to make them men, must have the perfections of *Dencalion*; prudence, religion, justice, &c. *Themis* or justice must be their counsellor, without which nothing should they do; but chiefly let them take heed of couetousnesse; they must cast the love of earthly things behinde them; and so they shall make men of stones, that is, men will be content to forsake their stonie caves and rocks, and will frame themselves to the Citie life; and what are men without (a) religion and civilitie but stones, representing in their conditions the nature of the place where they live. 5. *Dencalion* turned stones to men, but Idolaters, of stones make gods, such a god was *Jupier lapis* among the Romans, by whom they used to sweare; and these stony gods turned the worshippers unto stones, for they that make them are like unto them, and so are all they that worship them; the Idolater is a spirituall fornicator, committing whoredom with the earth, which affordeth the materialls, and he brings in the forme. 6. It is not the least happinesse, to hide ones self in *Pernassus* amongst the Muses; for a schooller to spend his time privately and quietly in his studie, whilst the tumultuous floods of troubles and crosses prevail abroad in the world. 7. Here we see that God is a punisher of impietie, and a preserver of good men. 8. By *Dencalion* and *Pyrrha* may be understood water and fire, heat and moysture, of which all things are generated in the earth.

(a) *Petrone's Festo: Rupices apud Tertul. l. 1. de anima.*

The happinesse of Britain.

Clap hands, O happy British clime,
 Twrice happy, if thou knew the time
 Of this thy happinesse:
 Wherein thou dost enjoy sweet peace,
 With health, and freedom, and increase
 Of wealth and godlinesse.
 Thy roses and thy thistles blow,
 Thy fields with milk and honey flow,
 Thy ships like mountains trace
 In Neptunes watry Kingdom; and
 With traffick they enrich thy land
 And goods from every place:
 From where the morning wings are spread,
 From where the evenings face looks red,
 And from the torrid Zone:
 And from the pole and freezing Bares,
 Thou furnishest thy self with wares,
 And with provision.
 Thou hast no foe to crosse thy gain,
 Thy Altars are not made profane
 With vain Idolatry:
 Thy Priests are cloath'd with holinesse,
 Thy Saints sing all with joyfulnessse,
 And calm security.
 Here each man may at leasure dine
 Under the shadow of his vine;
 Thou hear'st no Canons rore:
 Thou hear'st not Drums and Trumpets sound,
 Dead carkasses spread not thy ground;
 Thy land's not red with goare:
 Thy Temples Hymns and Anthems ring,
 And Panegyricks to the King
 Of this great Universe;

Down from thy founding Pulpits fall
 Gods Word like Nectar, who can all
 Thy happinesse rehearse ?

Sure thou art that Parnassus hill,
 On which Deucalion did dwell

When all the earth was drown'd :
 So whil'st the earth now swims in blood,
 And men walk through in a Crimson flood,
 Thy head with peace is crown'd.

Here all the Muses with their King,
 Bay-brow'd Apollo sit and sing

Their envied quietnesse :
 So nothing's wanting as we see,
 To make thee blest, except it be
 Submissive thankfulness.

Here we have just Deucalions
 Who make wise men of stupid stones,
 And who behinde them cast
 The love of earth; whose innocence
 Keeps off the flood of wars from hence,
 So that our hill stands fast.

Much of this happinesse we gain
 By him, whose sacred brows sustain
 The three-fold Diadem
 Of these Sea-grasping Isles, whose ground
 Joves brother doth not onely round,
 But as his own doth claim.

Great God, prime author of our peace,
 Let not this happinesse decrease,
 But let it flourish still :

Take not thy mercie from this land,
 Nor from the man of thy right hand,
 So shall we fear no ill.

D I A N A.

Shee was the sister of *Apollo*, and daughter of *Jupiter* and *Latona*; the Goddesse of hunting, dancing,

cing, child-bearing, virginity; who still dwelt in woods and on hills, whose companions were the *Dryades*, *Hamadryades*, *Orades*, *Nymphs*, &c. she was carried in a silver chariot, drawn with white stags; she was painted with wings, holding a Lyon with one hand, and a Leopard with the other; on her altar men were sacrificed.

THE MYSTERIES.

D*iana* is the moone, called *Apollo*, or the Sun's sister, because of their likeness in light, motion and operations; the daughter of God, brought out of *Latona* or the *Chaos*, she came out before her brother *Apollo*, and helped to play the midwife, in his production; by which I thinke was meant that the night wherof the Moon is ruler, was before the day; the evening went before the morning; so that the Moon did as it were usher in the Sun; therefore the Calends of the months were dedicated to *Juno*, or the Moon, she hath divers (*a*) names for her divers operations, as may be seen in *Mythologists*; in *Macrobius* she is called *τύχη*, fortune, from her variableness, as both being subject to so many changes, and causing so many alterations. *Scaliger* observeth that she was called *Lya*, or *Lua*, from *lues* the plague, because she is the cause of infection, and diseases, by which the soul is loosed from the body; she was called *Fascelis* from the bundle of wood, out of which her image

(*a*) *Iuno*, *Luna*, *Diana*, *Lyz*, *Hecate*, *Proserpina*, *Dyctinnis*, *Αρτεμις*, *Lucina*, *τύχη*, *Fascelis*, *Θυία*

was stolen, by *Iphigenia* *Agamemnons* daughter; but I should thinke that she was called *Lya*, from loosing or untying of the girdle which yong women used to do in her temple, called therefore *λυαζώνον*, in which temple virgins that had a minde to marrie, used first to pacifie *Diana* with sacrifices; she was also called *χθονία*, that is, earthly; because they thought there was another earth in the Moon, inhabited by men; doubtlesse in that they called her *Hecate*, or *Proserpina*. the Queen of hell, they meant the great power that she hath over sublunarie bodies, for all under the Moon may be called *Infernus* or Hell, as all above her is heaven; this free from changes, that, subject to all changes; and perhaps she may be called *Hecate*, from the great changes that she maketh here below, every hundreth yeere; she may be called *Diana* from her divine power, *Juno*, from helping, *Proserpina* from her creeping, for though she is swift in the lower part of her *Epicycle*, yet in the upper part thereof she is slow; *Luna quasi una*, as being the only beautie of the night, *Dyctinnis* from a net, because fishers and hunters use nets, and of these she is sayd to have the charge; for the Moon light is a help to both, they called her *ἀρτεμιν quasi, ἀερετόμην*, from cutting the air; *Lucina*, from her light; her hunting and dancing was to shew her divers motion, for she hath more then any planet, six at least, as *Clavius* observes; her virginitie sheweth, that though she is neere the earth, yet she is not tainted with earthly imperfections; she is a help to childe-bearing, for her influence, and light when she is at full is very forcible, in the production
and

and augmentation of things; her conversing on hills and in woods shews that her light and effects are most to be seen there; for all herbs, plants and trees feel her influence; and because she hath dominion over the fiercest beasts, in tempering their raging heat by her moysture; she holds a Lyon and Leopard in her hands, whose heat is excessive, but tempered by the Moon; her silver chariot shews her brightnesse; the staggs and wings do shew her swiftnesse; and because her light increasing and decreasing appeareth like horns, therefore the Bull was sacrificed to her, as *Lactantius* observes; her arrows are her beames, or influence by which she causeth death and corruption; in respect of her corniculated, demidiated, and plenarie aspect, she is called (*a*) *triformis*, and *trivia*, because she was worshipped in places where 3 ways met, the dancing of all the Nymphs and Satyrs, shews how all take delight in her light; her hunting is to shew how in her motion she pursues and overtakes the Sun. 2. A rich usurer is like *Diana*, for he is *χρυσίος*, an earthly man, a great hunter after wealth; who hath his nets, his bands and bills, he wounds deeply with his arrows, *Proserpina* and *Lya*; for he creeps upon mens estates, and he brings a plague upon them; though he dwells in rich Cities, yet his hunting and affections are set in hills and woods, that is, in farmes and mannors, which by morgages and other tricks he catches, he is caried in a silver chariot drawn with staggs; because fearfulness doth still accompanie wealth, with which he is sup-

(*a*) *Tria virginis ora Diane.*

ported;

ported; he would fain fly up to heaven with the wings of devotion, but the Lyons and Leopards in his hands with which he devoures mens estates, keeps him back. *Diana* was a virgin, yet helped to bring out children; so many though barren in it self, yet bringeth great increase; he will not be appeased without bribes, no more then *Diana*; nay many a mans estate is sacrificed upon his altar; who doth not unloose their girdles, as in *Diana's* temple, but quite bursts them. 3. They that will live chaste, must with *Diana* live on hills and woods, and use continuall exercise; for idlenesse and great Cities are enemies to virginity. 4 Every good man should be like *Diana*, having the wings of divine meditation, the courage of the Lyon, and swiftnesse of the stagge, his feet should be like Hinds feet, to run in the way of Gods commandements. 5. Gods Church is the true *Diana*, the daughter of God, the sister of the son of righteousness, who is a virgin in puritie, and yet a fruitfull mother of spirituall children, whose conversation is sequestred from the world; she is supported in the silver chariot of Gods word, in which she is carried towards heaven, being drawn with the white staggs of innocencie and feare; she holdeth in her hands Lyons and Leopards, the Kings of the *Gentiles* who have suffered themselves to be caught and tamed by her; she flieth with the wings of faith & devotiō; and hunts after beasts, that is, wicked men, to catch them in her nets, that she may save their souls, and with her arrows to kill their sins; *Diana* was mid-wife to bring forth *Apollo*; so the Church travells in birth,

her birth, till Christ be formed in us, and brought forth in our holy lives; and as it fared with *Diana's* temple, which was burned by *Erostratus*, so it doth with the Church, whose Temples have bin robbed, defaced, and ruinated by prophane men.

Who would a chaste and constant virgin be,
Must shun the worlds impure society;
And idlenesse, for want of exercise,
Corrupts our limbs, and kills our souls with vice.
On cloud-transcending meditations
We must have still our conversations;
In Cities, chaste Diana never dwels,
But in green woods, and on the airy hills:
In woods she hunts wilde beasts, on hills she dances,
And on her shoulder blades her bow advances:
Oreades about her in a ring
In measures trace the ground, and sweetly sing.
Oh that I had Diana's wings, that I
From tumults to these calm retreats might flye,
Where she amongst her Nymphs doth reign as queen,
Where Flora keeps her fragrant Magazin;
Where wood-Musitians with their warbling throats
Chant forth untaught, but yet melodious notes
Neer Chrystall-brested rivers; O that I
Could still enjoy this harmlesse companie,
Which know not pride, nor malice, nor deceits,
Nor flattery, the moth and bane of states.
O that I had Diana's silver bow,
To kill my beastly sins, before they grow
Too savage; if I had the nimble feet
Of her two Stags, then would I be as fleet
As they, to run the way of Gods commands,
Then would I hold the Lyon in my hands,
And Leopard; O if I could subdue
My wilde unruly sins, a savage crew.
O let my weary soul be carried, Lord,

In that bright silver chariot of thy Word ;
 And let thy fear, and milk-white innocence,
 Be these two Stags to draw my soul from hence.
 And whil'st my glasse runs in obscurity,
 Let me not lose my virgin purity ;
 And let not fair Diana, thy chaste love,
 Thy spotlesse Church, thy silver feather'd Dove
 Abuse her self with grosse idolatry,
 And lose the honour of virginity.
 Let that Ephesian perish with disgrace,
 Who would her Temple and her state deface :
 Let no Records eternize that foul name,
 And let it not be mention'd but with shame.



CHAP.

E

E L Y S I U M.

THe *Elyſian* fields were places of pleaſure, in which the ſouls of good men after this life did converſe; enjoying all thoſe delights, which they affected in this life.

THE MYSTERIES.

E*lyſium* is a place of libertie, as the word ſheweth; for they only enjoy it, who are looſed from their bodies; not only Poets, but ſcriptures alſo have deſcribed thoſe heavenly joyes under earthly tearmes for our capacitie; there is Paradife, in which is the tree of life; there ſhines another Sun then here, to wit, the ſun of righteouſneſſe, there are rivers of pleaſure; there are the flowers of all divine graces; there is a perpetuall ſpring, the Muſick of Angels, the ſupper and wedding feaſt of the Lamb; the new *Jeruſalem*, all built of precious ſtones; the fountain of living waters, all kinde of ſpirituall fruits; the continuall breath of Gods ſpirit, &c. And as none could enter the *Elyſian* fields, till he was purged, ſo no unclean thing can enter into the new *Jeruſalem*; the blood of
of

of Christ must purge us from all sin; and as they must passe *Acharon*, *Phlegeton*, and other rivers of Hell, before they can have accesse to those delightfull fields, so we must passe through fire & water, troubles and persecutions, before we can enter into heaven; and thus we see the Gentiles were not ignorant of a reward for good men, and of punishment for the wicked.

You that delight in painted meads,
 In silver brooks, in cooling shades,
 In dancing, feasts, harmonious layes,
 In Chrystall springs, and groves of bayes;
 Draw neer, and I will let you see
 A Tempe full of majesty,
 Where neither white-hair'd Boreas snows,
 Nor black-wing'd Auster ever blows;
 But sweet-breath'd Zephyr still doth curl
 The meads, and purest streams here purl
 From silver springs which glide upon
 Rich Pearl, and Orientall stone:
 Here on the banks of Rivers grows
 Each fruitfull tree, here Laurell groves
 Ne're fade; here's a perpetuall spring,
 With Nightingales the woods still ring:
 Meads flourish here continually
 In their sweet smelling Tapestry;
 The Pink, the gilded Daffadilly,
 The shame-fac'd Rose, the white cheek'd Lilly,
 The Violet, the Columbine,
 The Marigold, the Eglantine,
 Rosemary, Time, and Gilli-flowers,
 Grow without help of Sun or showers.
 Vines still bear purple clusters here,
 New wine aboundeth all the year.
 The ground exhales that pleasant smell

Which

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Which doth all earthly lents excell,
 And this place of it's own accord
 Doth all these benefits afford :
 There needs no husbandmen to toil,
 And labour in this happy soil ;
 Rage, tyranny, oppression,
 Fraud, malice, and ambition,
 And avarice here are not known,
 And coals of discord are not blown,
 But in this blessed mansion
 Dwels perfect love and union.
 Here are no cares, nor fears, nor death,
 Nor any pestilentiall breath
 Which may infect that wholsom air,
 But here's continuall dainty fare ;
 Ambrosia here on trees doth grow,
 And cups with Nectar overflow ;
 Tables with flowry carpets spread,
 Are still most richly furnished ;
 Drums, Trumpets, Canons roaring sounds
 Are never heard within these bounds ;
 But sacred Songs, and Jubilees,
 Timbrels, Organs, and Psalteries,
 Sackbuts, Violins, and Flutes,
 Harps, silver Symbals, solemn Lutes ;
 All these in one joyn'd harmony,
 With Hallelujah's pierce the sky.
 Here's neither night nor gloomy cloud
 Which can that world in darknesse shroud ;
 But there's an everlasting day
 Which knows no evening, or decay :
 There shines a Sun, whose glorious fire
 Shall not with length of time expire ;
 And who shall never set or fall
 In Neptunes azure glassie hall.
 Here are no birds or beasts of prey,
 Here is no sicknesse nor decay,
 Nor sorrow, hunger, infamy,

Nor

A. C. 7. 10. 11

Nor want, nor any misery ;
 Nor silver-headed age, which lows
 The back, and furrows up the brows :
 But here's the ever-smiling prime,
 Of youth, which shall not fade with time.
 Mirth, plenty, glory, beauty, grace
 And holinesse dwell in this place.
 Such joys as yet hath never been
 By mortals either heard or seen.
 What tongue is able to rehearse,
 What Muse can sing, or paint in verse
 This place, to which all earthly joys
 Compared, are but fading toys.
 Sure, if I had a voice as thrill
 As thunder, or had I a quill
 Pluck't from an Angels pinion ;
 And if all tongues were joyn'd in one;
 Yet could they not sufficiently
 Expresse this places dignity :
 Which golden feather'd Cherubims,
 And fire-dispersing Seraphims
 Have circled with their radiant wings,
 To keep away all hurtfull things.
 O thou whose glory ne'r decays,
 When these my short and evil dayes
 Are vanish'd like a dream or shade,
 Or like the grasse, and flowers that fade ;
 Lord let my soul have then accesse
 Unto that endlesse happinesse,
 Where thy blest saints with warbling tongues
 Are chanting still celestiaall songs ;
 Where winged quiresters thy praise
 Still Caroll forth with heavenly layes :
 When shall my bondage Lord expire,
 That I may to that place retire ?
 When shall I end this pilgrimage ?
 When wilt thou ope this fleshly cage,
 This prison, and this house of clay,

That

That hence my soul may fly away ?
 Untye the chains, with which so fast
 I'm bound, and make me free at last ;
 And draw aside this Canopie
 Which keeps me from the sight of thee ;
 Lord let me first see thee by grace
 Here; then, hereafter face to face.

E N D Y M E O N.

HE was a fair shepherd, who falling in love with *Juno*, who was presented to him in the forme of a cloud, was thrust down from heaven, into a cave, where he slept 30 years, with whom the Moon being in love came down oftentimes to visit and kisse him.

THE MYSTERIES.

IT is thought that *Endymeon* being an Astronomer, and one that first observed the divers motions of the Moon, gave occasion to this fiction, that the Moon loved him; but I think these uses may be made of this fiction. 1. *Endymeon* is a rich man; and riches make men fair, though never so deformed; and with such the Moon, that is, the world, as unconstant as the Moon, is in love, these are the men whom the world kisses and honoreth, but when these rich *Endymeons* set their affections upon wealth, (for *Juno* is the goddess of wealth) then do they lose heaven, and fall into the sleep of securitie, saying, *Soul take thy rest, thou hast store layd up for many years*, with that rich farmer in the Gospell; and so they lose their souls for

a shadow, for such is wealth; and this shadow brings upon them spirituall stupiditie, they that cannot be roused from their cave, though Gods word should shine on them as cleer as the Moon. 2. By *Endymeon*, *Adam* may be meant, who was fair whilst Gods image continued with him, but when he fell in love with *Juno*, *Jupiters* wife, that is, affected equalitie with his maker; he was thrust out of Paradise, into this world as unto a cave; where he was cast into a dead sleep, or the sleep of death, from which he shall not be awaked though the Moon so often visit him, that is, so long as the Moon shall shine and visit the earth, which shall be till the dissolution of all things, man shall sleep in the grave. 3. By *Endymeon* may be meant these, over whom the Moon hath dominion; for Astrologers observe, that every man is subject to one Planet, or other, more or lesse, such men then over whom the Moon ruleth are instable, subject to many changes; nimble bodied, quick in apprehension, desirous of glory, and such a one perhaps was *Endymeon*; therefore the Moon was sayd to love them; and such because they affect honour and popular applause, which is but air, may be sayd to be in love with *Juno*, which is the air, and indeed honour is but air, or a cloud. 4. Every man may be called *Endymeon*, for we are all in love with air and emptie clouds, with toyes and vanities which makes us so sleepe and dull in heavenly things, and the Moon is in love with us; changes and inconstancie, still accompanie mans life, to signifie which instabilitie of human affaires, the feast of new Moons

Moons was kept among the *Jews*; and the Roman Nobilitie used to weare little pictures of the Moon on their shooes, to shew that we are never in one stay; for which cause I thinke the *Turks* have the half Moon for their Armes. 5. When *Endymeon*, that is, mankinde slept in sin; the Moon, that is, our Saviour Christ, (whose flesh is compared to the Moon, (a) by *S. Augustin*, as his divinitie to the Sun) in his flesh visited us, and dwelt amongst us, this Moon was eclipsed in the passion, and this Moon slept in the cave with *Adam*; and the full of this Moon was seen in the resurrection; this is he who hath kissed us with the kisses of his mouth, whose love is better then wine, whose light shined in darknesse, and the darknesse comprehended it not. 6. The Moon fals in love with sleepeie *Endymeons*; that is, carnall and sensuall pleasures, and earthly thoughts invade those, that give themselves to idlenesse, securitie, and lazinesse; for the Moon, in regard of her vicinitie to the earth may be the Symbooll of earthly mindes; and because she is the miltris of the night, and of darknesse, the time when carnall delights are most exercised, she may be the Symbooll of such delights; and because of her often changing she may represent to us the nature of fooles, which delight in idlenesse, as the Moon did in *Endymeon*. 7. *Endymeon* in this may signifie the Sun, with whom the Moon is in love; rejoycing, and as it were laughing in her full light, when she hath the whole veiw of him; and every month running to him, and overtaking him, whose motion is

(a) In *Psalm*. 73.

slow, and therefore he seems to sleep in regard of her velocitie.

What means the Moon, to dote so much upon
 The fair Endymeon ?
 Or why should man forsake his Sovereign good,
 To catch an empty cloud ?
 From heaven shall any man for riches fall,
 And lose his soul and all ?
 How can we sleep in such security,
 As that we cannot see
 Our dangers, nor that lamp, whose silver ray
 Drives black-fac'd night away ?
 What madness is't for thee to lose thy share
 Of heaven, for bubling air
 Of honour, or of popular applause,
 Which doth but envie cause,
 And which is nothing but an empty winde,
 That cannot fill the minde;
 How changable is man in all his wayes,
 Now grows, anon decays;
 Now cleere, then dark, now hates, anon affects,
 Still changing his aspects.
 Much like the Moon, who runs a wandring race,
 And still doth change her face.
 But Lord give me strait paths, and grant to me
 The gift of constancie :
 And quench in me, I pray, the sinfull fire
 Of lust, and vain desire.
 Be thou the onely object of my soul,
 And free me from the hole
 Of ignorance and dead security ;
 O when shall I once see
 The never fading lustre of thy light,
 To chace away my night ;
 The golden beaurie of thy countenance
 To clear my conscience.

O Lord

O Lord, thou cam'st to rouze Endymæon
 Out of his dungeon,
 Wrapp'd in the black vail of Chimerian night,
 Who could not see the light
 Of Moon or Star, untill thou didst display
 Thy all-victorious ray ;
 Brighter then is fair Phœbe's glit'ring face,
 Which is the nights chief grace,
 Whose silver light, as sometimes it does wain,
 And then it primes again :
 So was thy flesh eclipsed from it's light
 By Pluto's horrid night,
 And muffled for a while from that bright eye
 Of thy Divinity.
 But when black deaths interposition
 Was overcome and gone,
 The silver orb of thy humanity
 Did shine more gloriously,
 Then when the white-fac'd empress of the night
 Shines by her brothers light.
 O rouze me from my droufinesse, that I
 May see thy radient eye
 Which pierceth all hearts with its golden beams,
 From which such glory streams
 That all the winged Legions admire ;
 Lord warm me with thy fire,
 And stamp the favour of thy lips on mine,
 Whose love exceeds new wine ;
 Then will I sing uncessantly thy praise,
 And to thy honour will due Trophees raise.

E R Y C H T H O N I U S .

THis was a monster, or a man with Dragons feet,
 begot of *Vulcans* seed shed on the ground, whilst
 he was offering violence to *Minerva* the virgin;
 which monster notwithstanding was cherished by

Minerva, and delivered to the daughter of *Cecrops* to be kept, with a caution, that they should not look into the basket to see what was there; which advice they not obeying, looked in and so grew mad, and broke their own necks.

THE MYSTERIES.

V*ulcan* shedding his seed on the ground, is the elementarie fire, concurring with the earth, in which are the other two elements, and of these all monsters are procreated; and by *Minerva*, that is, the influence of heaven or of the Sun, cherished and fomented, though not at first by God produced, but since *Adams* fall, and for the punishment of sin. 2. *Vulcan* offering wrong to *Minerva*, is that unregenerate part of man, called by the Apostle, *the law of our members, rebelling against the law of the minde*; of which ariseth that spirituall combate and strife in good men, which is begun by the flesh, but cherished and increased by the spirit, till at last the spirit get the victorie. 3. *Minerva*, that is, he that makes a vow to live still a virgin, must look to have the fierie *Vulcan* of lust to offer him violence, and so he shall never be free from inward molestation and trouble; therefore better marrie then burne; and if he intertains any unchast thoughts, though his bodie be undefiled, yet he is no pure virgin, as *Lactantius* (a) sheweth, that *Minerva* was not, because she cherished *Erychthonius*; therefore an unchast minde

(a) *De falsa religione. l. i. c. 17.*

in

in a chaste body, is like *Minerva* fomenting *Vulcan*'s brat; he is a pure virgin, sayth (a) *S. Hierom*, whose minde is chaste, as well as his body; and this he ingeniously confesseth was wanting in himself. 4. *Minerva*, that is, wisdom, hath no such violent enemy as *Vulcan*, that is, fire anger, which doth not only overthrow wisdom in the minde for a time, for it is short fury; but is also the cause of *Erychthonius*, that is, of all strife and contention in the world. 5. War is a fire *Vulcan*, an enemy to learning or *Minerva*; the cause of *Erychthonius*, of monstrous outrages and enormities; and oftentimes fomented by seditious schollers, and learning abused. 6. *Erychthonius* is a covetous man, as the world shews; for *εὐς* is contention, and *χθον* *χθονς* is the earth, and what else is covetousnes but a presumptuous desire of earthly things, and the cause of so much strife and contention in the world; this monster came of *Vulcan* the god of fire, that is of Satan the god of this world, who reigns in the fire of contention, and in the fire of Hell, and is fomented by *Minerva* the soul, which is the seat of wisdom. 7. *Tertullian* (b) sayth, that *Erychthonius* is the devil, and indeed, not unfitly, for he is the father of all strife, and of avarice, he hath a mans wisdom, or head to allure us to sin, but a Dragons feet to torment us in the end for sin; whosoever with delight shall look on him, shall at last receive destruction. 8. Let us take heed we pry not too curiously in the basket of natures secrets, lest we be served as *Cecrops* daughters, or as *Pliny* and *Empedocles* were.

(a) *Lib. 1. Adver. Iovin.* (b) *Lib. de spectaculis.*

9. A Magistrate or Governour must be like *Erychthonius*, who was himself King of *Athens*; he must be both a man and a Dragon; if the face of humanity and mercy will not prevail, then the Dragons feet of vigour and justice must walk. 10. If any fiery or chollerick *Vulcan* shall offer us wrong, we must wisely defend our selves with *Minerva*; and conceal the injury & our own grief, as she did *Erychthonius*. 11. Though the preserving and cherishing of *Vulcans* childe is no certain proof that *Minerva* lost her virginitie, neither did shee lose it though *Vul-* offered her violence, because there was no consent; yet it becoms all, chiefly virgins to avoid both the evil & the occasion therof, that there may be no supition,

1.

Why *Vulcans* fire
With *Vesta* did conspire,
To make the monster *Erychthonius* :
It was because
Man would not keep Gods Laws,
But run the course that was erroneous.

2.

There was no hell,
Nor death till Adam fell,
Nor monster, or deformed Progeny :
Minerva's thigh,
Nor Sols resplendant eye
Did neither cherish, nor such monsters see.

3.

Now *Vulcan* sues
Minerva to abuse,
And to pollute her pure virginity :
So doth the coal
Of lust inflame my soul ;
The flesh against the spirit strives in me.

4. O if

O if my minde.
 Could peace and freedom finde
 From inward broils, and Vulcans wanton eye !

O if the fire
 Of lust, and all desire
 Of earthly things in me would fade and dye !

My soul is vext,
 And too too much perplext
 With angers, fear, and fiery violence ;
 Which breeds in me
 Much strife continually
 That darkneth both my judgement and my sence.

And how shall I
 Resist the tyrannie
 Of Vulcan, if I have not arms of strength ?
 Therefore, O Lord,
 Lend me thy conquering sword,
 That I may be victorious at length.

E U M E N I D E S.

THESE were the 3 furies, the daughters of *Pluto* and *Proserpina*, or of hell, darknesse, night, and earth; in heaven they were called *Dire*, in earth *Harpie*, in hell *Furie*, they had snakes in stead of hairs, brasen feet ; torches in one hand, and whips in the other, and wings to fly with.

THE MYSTERIES.

COMMONLY these 3 furies are taken for the tortures of an evill conscience , proceeding from the guilt of

of sin, they cause feare, and furie, as the word *E-rinnys* signifieth; hell is the place of their aboad, and where they are, there is hell; the tortures wherof are begun in the conscience of wicked men. 2. There are three unruly passions in men, answering to these three furies; covetousnesse is *Allecto*, which never giveth over seeking wealth, and indeed this is the greatest of all the furies, and will not suffer the miser to eat & injoy the goods that he hath gotten; (a) *ultrixque* *maxima, juxta accubat, et manibus preloso contingere mensas*; this is a Harpie indeed, not only delighting in rapine, but polluting every thing it hath; (b) contracting *omnia fadat immunda*, this may be called *Jupiters* dog, or rather a dog in the manger, neither eating himself, nor suffering others to eat; the other furie is *Megara*, that is, envie, full of poyson and snakie hairs; the third is *Tisiphone*, which is inordinate anger, or a revengefull dispositiō; the burning torch, and wings shew the nature of anger; all these have their begining and being fro Hell, from darknesse and night, even from Satan, and the two-fold darknesse that is in us, to wit, the ignorance of our understanding, and the corruption of our will; but as the Furies had no access unto *Apollo's* temple, but were placed in the porch (c) *ultricesque sedent in lumine Diræ*, although otherwayes they were had in great veneration; so neither have they access unto the minds of good men, which are the temples of the holy Ghost. 3. Gods three judgements which he sends to punish us, to wit, plague, famine,

(a) *Aen.* 6. (b) *Aen.* 3. (c) *Aen.* 8.

and

and sword, are the three furies ; (a) *Megara*, is the plague, it sweeps and takes away multitudes ; the famine is *Alceto*, which is never satisfied ; and the sword is *Tisiphone*, a revenger of sin, and a murderer ; these have their seat in hell, as they are sent from, or called by Satan, and in heaven also, as they are sent by God, without whose permission Satan can do nothing ; they may be called (b) Harpies, as the furies were ; because they snatch and carry all things head-long with them ; and, *Dire quasi dei ira*, being the effects of Gods anger, they are *Jupiters* dogs, the executioners of Gods wrath, and devourers of sinners ; they come swiftly with wings, and tread hard with their brazen feet ; the plague is the snake that poysoneth, the famine is the torch that consumeth and burneth, the sword is the whip that draweth blood. 4. Ministers should be (c) *Eumenides*, that is, gracious, benevolent, of a good minde, as the word signifieth, being properly taken ; they should have the wisdom of Serpents in their heads, the torch of Gods Word in one hand, the whip of Discipline in the other ; the wings of contemplation, and the brazen feet of a constant and shining conversation.

(a) μέγα αἶρω ἀβ' αὐτὴν καὶ λήγω δέσιν, ποῖς εἰ φονεύω.

(b) ἄρπαξω. (c) εὐμενείς.

See how the grim-fac'd hags from Hells black lake
Ascend, and all their hissing tresses shake :
They look as fearfull as their mother night,
Their black flam'd torches yeeld a dismall light :
Who rais'd these monsters from hot Phlegeton,
These ghastly daughters of sad Acharon
To torture men ; hark how their lashes sound,
See how they poyson men, and burn and wound.

Alas,

Alas, we can accuse none but our selves,
 We are the raisers of these dreadfull elves,
 And we'r the cause of all the misery
 That falls on us and our posterity.
 Our sin, alas, procures us all our woe,
 Sin makes our dearest friend our greatest foe :
 Almighty God, whose high-born progeny
 We are, is now become our enemy,
 And he gives way to these infernall hounds
 To roame abroad, and rage beyond their bounds.
 Gold-fingred avarice, with yawning jaws,
 And piercing eyes, and ever-seraping claws :
 Whose heart like bird-lime clings to every thing
 It sees, and still is poor in coveting :
 Flyes over all, and which (the more's the pitie)
 Hath poyson'd both the Country and the City ;
 A greedy dog, that's never fill'd with store,
 But eating still, and barking still for more.
 The cries and groanes of poor men wrong'd, can tell
 That this devouring fury came from hell.
 Then pale-fac'd, squint-ey'd, black-mouth'd envie flyes,
 And with her sable wings beats out mens eyes,
 That they cannot on vertues glitt'ring gold
 Look cheerfully, nor good mens works behold.
 Like Owls they see by night, black spots they spy,
 Then run their tongues on wheels of obloquy,
 But have not eyes to see the shining day
 Of goodnesse; nor good words have they to say.
 This fury is the bane of each good action,
 And is the spightfull mother of detraction :
 She blasts the buds and blossomes of true worth,
 And chokes all brave atchievements in their birth.
 Her pestilentiall breath, her murth'ring eye,
 Her slandering tongue which goodnesse doth belye;
 Her whip, and torch, and crawling looks can tell,
 That she's one of those hags that came from hell.
 Then raging anger with a scarlet face,
 And flaming eyes, and feet that run apace

To shed mans blood, who for a harmlesse word
 Will make thy heart a scabberd for her sword;
 Whose heart is alwayes boyling in her brest,
 And whose revengetull thoughts are ne're at rest.
 The panting breath, the trembling lip, the eyes
 Sparkling with fire, the grones and hideous cryes:
 The stammering tongue, the stamping foot of those
 That are possess'd with these infernall foes,
 May let us see, that when there's so much ire
 Without, the heart within is set on fire.
 By that sulphurous torch of Tisiphon,
 Kindled with flames of fiery Phlegeton;
 The cry of so much blood shed in this age,
 Doth shew how much these hellish monsters rage.
 These are the hellish furies, but from them
 Swarm multitudes, which now I cannot name;
 As pride, theft, lust, bribes, rapes, ambition,
 And sacriledge, drunkennesse, oppression:
 And thousands more which I cannot rehearse,
 And, if I could, I would not put in verse
 This damned crew; these furies causes are
 That we are scourg'd, with famine, plague, and war:
 Famine with meagre checks, and hollow eyes,
 Lank belly, feeble knees, and withred thighs,
 Doth often by th'Almighties just command,
 Rage, roare, and domineer within our land.
 The wasting plague with sudden unseen darts
 Invades the stoutest, and assaults their hearts;
 And with a secret fire dryes up the blood,
 And carries all before her like a flood.
 How often doth this spotted fury rage,
 With pale-fac'd horror on this mortall stage,
 And makes our Towns and Cities desolate,
 And doth whole countries too depopulate:
 But War the barbarous mistresse of disorders,
 How doth she rage within our Christian borders?
 Good God, who can without a briny flood
 Of tears, behold the losse of so much blood?

Who

Who can, but such whose hearts are made of stones,
 Hear (with dry eyes) the mournfull sighs and groans,
 The screechings, yellings, roarings of all ages,
 Weltring in blood, where this grim monster rages:
 Temples profan'd, maids ravish'd, Cities raz'd,
 And glory of Christs kingdom thus defac'd;
 Where ought to raig peace and tranquillity,
 With love, and goodnesse, truth, and civility.
 And then to see the Turk that barbarous Lord,
 Inlarge his horned Moon by our discord,
 And daily to insult on Christs poor sheep,
 These things would make a Niobe to weep.
 O turn for shame your fratricidall swords
 Into the sides of those proud Scythian Lords,
 Who rais'd themselves by our unhappy fall,
 And now aim at the ruine of us all.
 Recover once again your ancient glories,
 And make your valour Themes of future stories.
 Alas, I may with tears expresse my grief,
 Which hath a tongue to speak, but no relief:
 Except, O thou that art the God of wars,
 Compose in time our too too civill jars.
 We grant, O Lord, thy plagues we have deserved,
 Who have so often from thy precepts swerved;
 And that of thee we should be quite forlorn,
 And be the objects of contempt and scorn:
 But Lord, let not thy wrath for ever burn,
 Remember those that now in Sion mourn:
 And save us though we have deserv'd thy stroke,
 And keep us from the proud imperious yoke
 Of Ottomans, who like dogs lap our blood,
 And take our flesh like Canibals for food.
 And Lord preserve in constant union
 The little world of this our Albion;
 Inlarge his life, who doth inlarge our peace,
 And make his glory with his life increase:
 That being mounted on the wings of fame,
 This age may see his worth, the next admire his name.

C H A P. VI.

F

F O R T U N A.

SHee was the daughter of *Oceanus*, and servant of the gods, a great goddesse her self, in sublunarie things; but blinde, and carried in a chariot drawn by blinde horses; she stood upon a globe having the helme of a ship in one hand, and the horn of plentie in the other, and the heaven on her head.

THE MYSTERIES.

Fortune is either an unexpected event, or else the hid cause of that event; the blinde Gentiles made her a blinde goddesse, ruling things by her will, rather then by counsell; therefore they used to raile at her, because she favoured bad men, rather then good; and called her blinde, as not regarding mens worth; but I think, that the wiser sort, by fortune understood Gods will or providence; which the Poet (a) calls omnipotent, and the Historian, the ruler of all things; she may be called *fortuna quasi fortis una*, being only that strong ruler of the world; she had many temples at *Rome*, and many names; she stood upon a Globe,

(a) *Aen. 8. in omni re dominatur. Salust. νέμεσις καὶ ἐξουσία τύχης εἰσαγγέλλειν.*

to shew her dominion of this world, and the heaven on her head, did shew that there is her beginning; the helm & the horn of plentie in her hands, are to shew, that the government of this world, and the plenty we injoy is from this divine providence; and though they called her blinde, yet we know the contrarie, for she is that eye which seeth all things, and a far off, and before they are, as the word *providētia* signifieth; therefore they called her, and her horses blinde, because they were blinde themselves, not being able to know the wonderfull wayes and secret ends of this providence, why good men should here live in affliction and miserie, and the wicked in honor and prosperitie; whereas they should have known, as some of the wiser men did, that no miserie could befall a good man, (a) because every hard fortune doth either exercise, amend, or punish us; he is miserable, saith *Seneca*, (b) that never was miserable; they are miserable who are becalmed in the Sea, not they who are driven forward to their haven by a storm; a surfeit is worse then hunger; but see himself speaking excellently to this purpose; therefore they had no reason to rail at Fortune when she crossed them; for to a good man all things fall out for the best; yet in good sence Gods providence may be called blinde, as Justice is blinde; for it respecteth not the excellencie of one creature above another, but Gods generall providence extendeth it self to all alike, to the worme as well as the Angel; for as all things are equally subject to God in respect of casualitie, so are they to his providence;

(a) *Bostino*, l. 4. *Prof.* 6. (b) *Cui bonis viris mala sunt.*

he is the preserver of man and beast, his Sun shineth, and his rain falleth upon all alike; now the 4 hories that draw fortune, are the four branches of providence, whereby Gods love is communicated to us; to wit, creation, preservation, gubernation, and ordination of all things to their ends. In that they called fortune the daughter of the Sea; by this they would shew her instabilitie still ebbing and flowing like the Sea; therefore they made her stand upon a wheel, and she was called in a common by-word *fortuna Euripus*, (a) because of the often ebbing and flowing therof, I grant, that as one and the same effect may be called fortune and providence; fortune in respect of the particular cause, but providence in regard of the first, and generall cause, which is God; so the same may be called instable in respect of the particular cause, but most stable in respect of God, with whom there is no variableness, nor shadow of turning; though contingent causes produce contingent effects, yet nothing is contingent to God, for all things come to passe which he foreseeth, and yet his foreknowledge imposeth no necessity on contingent things, but indeed we are instable our selves and evil, and we accuse fortune of instabilitie and evil; a good man may make his fortune good; *quisq; suae est fortunae faber*, I have read that in some places fortune was wont to be painted like an old woman, having fire in one hand and water in the other; which I thinke did signifie that providence doth still presuppose prudence, wherof old age is the Symbol, and because of

(a) *Eraf. in adag.*

L

the

the mutable and various effects of fortune, she was represented by a woman, the Symbol of mutabilitie; but the Romans upon better consideration, made her both male and female, to shew, that though the particular and secondary causes, of fortunall effects be various and unconstant like women, yet the supreme cause hath the staidnesse of a man; the fire and water shews, that our fire afflictions (which fall not without Gods providence;) are so tempered with water of mercy, that though they burne good men, yet they consume them not; as we are taught by *Moses* fierie bush, and the furnace of Babylon.

Though fools in their grosse ignorance
 Stile providence
 A cruell stepdame, wavering, blinde,
 Light as the winde,
 Which kicks off Princes sacred Crowns,
 And makes them objects of her frowns.

And from the dunghill raiseth drones,
 To sit on thrones;
 And flings man like a Tennis-ball,
 From wall to wall:
 And makes a sport, to raise a Clown
 To honour, then to kick him down.

Yet we know Providence to be
 That piercing eye
 Which sees and orders every thing
 That hath being;
 Directing them unto that end
 Which God Almighty did intend.

Who

(147)

Who bleſſeth wicked men with wealth,
And eaſe and health,
And lets them ſwim in wine and oil,
And know no toil ;
And ſets them on the pinnacle
Of honour, as a ſpectacle.

What cuts with wing the liquid air,
Is for the fare :
What ſilver brooks and lakes contain,
Or glaſſie main :
What hills, and dales, and woods afford,
Meet altogether on their board.

Whereas the juſt and innocent
Are pinch'd with want ;
With baniſhment, and have no place
To hide their face ;
The Fox hath holes, the Bird a neſt,
But good men know not where to reſt.

Much hunted like the Pelican
By wicked men,
And like the Turtle ſit alone,
And make their mone ;
And like the Owl with groning ſtrain,
To God of all their wrongs complain.

But though the good mans portion here,
Be whipping cheer ;
Though bad men ſurfeit with exceſſe,
And all poſſeſſe
Their hearts can wiſh; yet we from hence
Muſt not deny Gods Providence.

For he hath plac'd theſe men upon
A ſlipp'ry ſtone,

L 1

Where

Where they shall quickly slide and fall,
 And perish all;
 There life shall vanish like a dream,
 There glory shall conclude in shame.

There vain imaginary joyes,
 And fruitlesse toyes,
 Like clouds and smoke shall flye away,
 And so their day
 Shall end in darknesse; none shall know
 The place where these green bayes did grow.

Then why should we our selves displease,
 To look on these,
 And t'envie such prosperity
 Which soon shall dye,
 And end in woe, and so be seen
 No more then if it had not been.

Then wealth we see, and worldly state
 Is but a bait;
 The bad mans Table's but a snare,
 And all his share
 Of earth is but a heap of sand,
 On which his building cannot stand.

But as the fire refines the gold,
 And as the cold
 Revives the fire; and as in frost
 The stars shine most:
 And as the palm lifts up his crest
 The higher that it is opprest:

So crosses and affliction
 Which fall upon
 The just, makes not their faith to fail,
 Nor courage quail;

Who

(149)

Who shine, burn, sparkle, fructifie
As gold, fire, stars, and the palm tree.

I'le rather have a blustering gale,
And swelling sail,
Then lye becalmed in the main,
And ne're attain
My wished port; O let the blast
Of troubles drive me home at last.

That tree is strong and firmly fixt,
Which is perplext
With frequent storms, which when they blow,
The roots below
Take deeper hold; O if I were
Strong as this tree my storms to bear.

The idle sword breeds rust, the cloth
Begets the moth,
Not worm; the standing water dyes,
And putrifies:
We first must tread the Camomell,
Or else it will afford no smell.

The Pilots skill how can we know,
Till Tempests blow?
How is that Souldiers valour seen,
Which ne're had been
In fight; they scarce stout Souldiers are,
That have no wound to shew, ner scar.

Those Souldiers which the Generall
Culls out of all
His army, to attempt some great
And brave exploit,
Are those sure whom he means to grace
With honour, and some higher place.

L 3

Except

(150)

Except we fight, there is no crown,
And no renown ;
Unlesse we sweat in the vineyard,
There's no reward :
Unlesse we climb Mount Calvary,
Mount Olivet we shall not see.

God loves his sons, and them corrects
Whom he respects,
And whips them when they gad and roame,
And brings them home,
And fits them, that he may advance
Them to their due inheritance.

Sick men, although against their wills,
Take bitter pills,
And in their Feaver, think it good
To part with blood ;
The fire and lance they can indure,
And all for an uncertain cure.

All whom God means shall bear his blows,
He hardneth those ;
He wrestleth with these sons of his,
Whom he will blesse :
With Jacob if he make thee lame,
He'l blesse thee, and inlarge thy name.

If in the Sea God makes our way,
We must obey,
And follow Moses leading wand
To Jacobs land ;
Through seas of blood we must all passe
Unto the land of happinesse.

We must drink vinegar and gall,
And tears withall ;

With

(151)

With whips, nails, spears we must be torn,
And Crowns of thorn :
All this with Christ we must sustain,
Before that we with Christ can raign.

Lord, if this be thy Providence,
Teach me from hence,
How I may patiently drink up
That deadly cup
Which thy Son drank; help me to bear
His crosse, that I his Crown may weare.

When thou correct'st me, quench the fire
Of thy just ire,
With mercies water in thy hand ;
And with thy wand
Divide the Sea, that I may go
Where milk and honey still doth flow.

If in a flaming chariot I
To heaven must hye ;
Lord let that flame refine me, but
Consume me not :
Guide thou the coach through all the nine,
Still rowling arches chrySTALLINE.



CHAP. VII.

G

GANIMEDES.

HE was the King of *Troys* son, who whilst he was hunting, was caught up to heaven by an Eagle, *Jupiters* bird; and because of his extraordinary beautie, *Jupiter* made him his Cup-bearer.

THE MYSTERIES.

G*animedes*, is one that delights in (a) divine counsell or wisdom; and wisdom is the true beautie of the minde, wherein God takes pleasure. 2. Every Eagle is not *Jupiters* bird, as *Alian* observeth, but that onely which abstains from flesh, and rapine; and that was the bird that caught up *Ganimedes*; so fleshly mindes, and thoughts set upon rapine and carnall pleasures, are not fit to serve God, nor to carrie the soul up to heaven. 3. The quick-sighted Eagle, is divine contemplation or meditation, by which *Ganimedes*, the soul is caught up to heaven. 4 When by holy raptures, we are carried up to heaven, the best Nectar that we can power out to God, is the teares

(a) γάρνυται μῆδεσσι.

of

of repentance, and of a broken heart. 5. *Ganimesdes* was caught up by one Eagle only; but if we have the true inward beauty of the minde, we shall be caught up in the air by Legions of Angels, to meet the Lord, and shall for ever serve him, at his table in the Kingdom of heaven. 6. I wish that the Roman Eagle would not delight so much in rapine and mans flesh, as he doth; but rather endeavour to be carried up to heaven, that is, to their ancient dignity, the decayed and ruinated parts of the Empire. 7. As the Eagle caught up *Ganimesdes*, so the wings of a great Eagle were given to the woman, *Revel. 12.* to carry her from the Dragons persecution; the great Eagle was the Roman Empire, whereof *Constantine* was the head, by whose power and help the Church was supported. 8. Our Saviour Christ is the true *Ganimesdes*, the son of the great King, the fairest among the sons of men, the wisdom and counsell of the father, in whom God delighted, and was well pleased, who by the power, and on the wings of his Divinity, was caught up to heaven, where he is powring out his prayers and merits before God for us; and like *Aquarius* (to which *Ganimesdes* was converted) is powring down the plentiful showers of his grace upon us. 9. *Vespasian* set up the image of *Jupiter* and *Ganimesdes*, caught by the Eagle in the Temple of peace; so the image of God, and heavenly raptures, are found in that soul wherein is the peace of conscience. 10. As the Eagle carried *Ganimesdes*, so *Moses* compareth God to an Eagle, who carried the Israelites on his wings through the desert; and *S. Ambrose* saith, that
Christ

(a) Christ is the Eagle who hath caught man from the jaws of Hell, and hath carried him up to heaven.

(a) *Hominem inferni raptum faucibus portavit ad coelum. Serm. 62.*

God is a substance immateriall,
Whose love is not like ours; we dote upon
The peeling, shell, and outward fashion
Of things, but Gods love is spirituall:

The inward beauty he affects,
And outward vanity rejects;
A pleasing look, a velvet skin,
Are toyes he takes no pleasure in.

Did Roses in our cheeks, and Lillies dwell,
And were our dangling tresses gold, our eyes
Like twinkling Tapers in the rowling skies,
And did our breath like fragrant gardens smell;

Yet if we be not fair within,
But if our souls be stain'd with sin;
For all our outward form, we are
But like the painted Sepulchre.

Although our lips were like a Chrystall spring,
From which flow streams of sweetest Eloquence,
Which ravisheth the heart, and charms the sence;
And though our tongues could like a Cymball ring:

Yea, though the richest Magazine
Of graces could in us be seen;
Yet if within we be but fair,
God will not for our outside care.

He is the fairest Ganymede, whose minde
Is pure and fair, whose heart is white as snow,
Whose thoughts in whitenesse doth the Swans out-go,
Whose life is bright as gold that is refin'd:

He who hath these perfections,
Shall flye on Eagles pinions,
And shall be mounted far above
All earthly things to serve great Iove.

But Christ is he whose beauty far excells
The fading beauty of our humane race,

And

And from whose lips flow silver streams of grace,
In whom all goodnesse and perfection dwells ;

He was a harmlesse spotlesse Dove,
The Center of his Fathers love ;
The object of my chief desires,
And he in whom my soul respire.

Who on the wing of his Divinity
Was elevated far above our sight,
And now inhabits that eternall light
Which with our mortall eyes we cannot see ;

He Nectar of his merit pow'rs
Before his Father, and down shew'rs
On us his graces from above,
Out of the bottles of his love.

O if some cloud-dividing Eagle would
Under my feet spread forth his airy wings ;
And lift my minde from these inferiour things,
That I my God in glory might behold :

Lord let my prayer pierce the skies,
And from the bottles of mine eyes
Receive the Nectar of my tears,
And drink them with thy gracious ears.

O if I could with Eagles pinions cleave
The highest clouds, and with their piercing eye
Could my Redeemer in his glory see,
Triumphing over death, and o're the grave :

And as the Eagles do repair
To places where dead bodies are ;
So where thy flesh is, Lord let me
Resort, that I may feed on thee.

And when my soul shall leave this house of clay,
Command thy winged Messengers (who still
Are ready to obey thy blessed will)

To be my soul-supporters in that day :

And in the Resurrection,
When soul and body meets in one,
Let them uphold me then and there,
Where I shall meet thee in the air.

GENII.

THESE were the sons of *Jupiter* and *Terra* in shape like men, but of an uncertain sex, every man had two from his nativitie waiting on him, till his death; the one whereof was a good *Genius*, the other a bad; the good ones by some are called *Lares*, the bad *Lemures*; and by *Tertullian*, and his Commentator *Pamelius* they are all one with the *Damones*; they were worshipped in the forme of Serpents.

THE MYSTERIES.

Genius a gignendo, for by them we are ingenerated; and so whatsoever is the cause or help of our generation, may be called *Genius*; thus the elements, the heavens, the stars, nature, yea the God of nature in whom we live, move, and have our being, may be called *Genii*; in a large sence, and *Genii quasi Geruli*, *a gerendo vel ingerendo*, from supporting us, or from suggesting good & bad thoughts into the mind; therefore *gerulofiguli* in *Plautus*, is a (a) suggestor of lyes, and so by these *Genii* may be understood, the good and bad Angels which still accompanie us, and by inward suggestion stir us up to good or evill actions. The form of Serpents, in which the (b) *Geni* were worshipped, doth shew the wise and vigilant care, which the Angels have over us; when after this life they punish us for sins, they are called (c) *Manes*

(a) *Scaliger in Pest.* (b) *Pinge duos angues, &c.* (c) *Quisq
suos patimur Manes Virg.*

There-

Therefore the *Genii* were painted with a platter full of flowers and garlands in one hand, and a whip in the other; to shew that they have power both to reward & punish us. They have oftentimes appeared in the forme of men, therefore they are painted like men, but they have no sex, nor do they procreate; for which cause perhaps the fruitfull Palm tree was dedicated to them; with which also they were crowned; & because they were held of a middle kind, between Gods and men, they were called the sons of *Jupiter* and earth; or rather in reference to *Plato's* opinion, which held Angels to be corporeall; our souls also are *Genii*, which from our birth to our death, do accompanie our bodies; every mans desire and inclination may be called his *Genius*, to which it seemes the Poet alluded saying, *an sua cuiq; deus fit dira cupido*, and perhaps *Aristotles intellectus agens*, is all one with *Plato's Genius*, for without this we have no knowledge; because the passive intellect depends in knowledge, from the active, in receiving the species from it; which by the active intellect is abstracted from time, place, and other conditions of singularitie; and this is all one, as if we should say we receive no information of good or evill, but from our *Genius*; and as the Gentiles beleevd the stars to be *Genii*, so the Jews thought them to be Angels, and that they were living creatures, therefore they worshiped them, called them the host of heaven; but indeed Christ is our true *Genius*, the great Angel who hath preserved and guarded us from our youth, by whom we are both generated & regenerated, the brasen Serpent;
from

from whom we have all knowledge, who alone hath power to reward and punish us; who appeared in the forme of man; and in respect of his 2 natures was the son of *Jupiter* and *Terra*, of God and earth; and who will never forsake us, as *Socrates* his *Genius* did him at last; who came not to affright us, or to bring us the message of death, as *Brutus* his *Genius* did to him; but to comfort us, and to assure of eternall life; let us then offer to him the sacrifice not of blood, crueltie, or oppression; which the Gentiles would not offer to their *Genius*, thinking it unfit, to take away the life of any creature that day, in which they had received life themselves; but let us offer the wine of a good life, and the sweet fumes of our prayer; (a) and let us not offend this our *Genius*, or deprive him of his due; but make much of him, by a holy life; and though the Gentiles assigned unto every man his *Genius*, and *Juno* to the women; yea we know that Christ is the Saviour and keeper both of men and women, & that with him there is no difference of sex.

(a) *Defraudare Genium indulgere genio.*

To what high dignity and place
 Hath God advanc'd our humane race,
 To whose beak and command
 He did subdue all things that creep,
 And flye within the air and deep,
 And move upon dry land.
 Besides, heavens blessed Harbingers,
 Gods nimble-winged Messengers,
 Are with a watchfull eye
 By his appointment to defend
 Us from all hurt, and to attend

On

On us continually.

Lord send to me these winged Posts,
And guard me with these heavenly hoasts

From Satans pollicies :

And let them with their shady wings
Protect me from all hurtfull things,
And from mine enemies.

And let this hoste in squadrons flye
Before me; Lord uncloze mine eye,

That I may see my guard :

How with their Tents they me inclose,
And how they fight against my foes,
And keep their watch and ward.

And let these be my Tutors to
Instruct my minde, what it must do,
And how it must obey :

O by these sacred Pursuivants
Shew me thy just commandements,
And guide me in my way.

And let these comforters assuage
The pains of this my pilgrimage
In my last agony ;

Let these swift-winged Legions,
Through all the starry regions
My soul accompany.

And when the trump Angelicall
Shall sound, which must awake us all,
And raise us from our dust ;

Let these intelligences bring
Me to the presence of my King,
And place me with the just.

O thou great Angel, who hath still
Been my protector from all ill,
Even from mine infancie :

Whom winged Heralds all adore
With covered face, be evermore
A God and guide to me.

Thy help I did depend upon

When

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When I was but an Embryon,
Thou took'st the charge of me ;
And when I suck't my mothers brest,
And ever since, thou hast profest
That thou my God wilt be.
O let me not go then astray,
Or with my sins drive thee away,
Or misbehaviour ;
But as thou hast been still to me
A Guardian, so cease not to be
My God and Saviour.
Inspire me with thy good motions,
That with my best devotions
I may thee feed and feast:
I have prepar'd the sweet incense
Of prayers, and wine of innocence ;
Come then and be my guest.

G I G A N T E S.

G*iants* were hairie, and snakie footed men of a huge stature, begot of the blood of *Celus*, and had earth for their mother; they made war against *Jupiter*, but were overcome at last by the helpe of *Pallas*, *Hercules*, *Bacchus*, and *Pan*; and were shot throtigh by *Apollo's* and *Diana's* arrows.

THE MYSTÈRIES.

IF by Gyants we understand winds and vapors, they have the Earth for their mother, and Heaven for their father; they are bred in the belly of the earth, & are begot of the raine, which may be called the blood of heaven; they may be sayd to war against *Jupiter*; when

when they trouble the air; and they were shot with *Apollo's* and *Diana's* arrows: when the beames and influence of the Sun and Moon do appease and exhault them. 2. Notorious prophane men are Gyants, and are begot of blood; to shew their cruell dispositions; and of earth because they are earthly minded: their hairie bodyes and snakie feet, do shew their rough, savage, and cunning disposition; they war against *Jupiter*, when they rebell against God with their wicked lives; but *Hercules* and *Pallas*, strength and wisdom overcome and subdue such monsters; and oftentimes they are overthrown by *Bacchus* and *Pan*, that is, by wine and musick; drunkenesse and pleasure, at last prove the bane of these Gyants. 3. Rebellious *Catelines*, who oppose authoritie, are harie snakie footed Gyants, of a sanguinarie and cunning disposition, warring against Magistrates; which are Gods; but at last come to a fea full end. 4. *Arius*, and all such as appose the divinitie of Christ, are like these Gyants warring against God; but are overthrown with the thunder and arrows of Gods word. 5. Let us take heed as *S. Ambrose* (a) exhorts us, that we be not like these Gyants, earthly minded, pampering our flesh, and neglecting the welfare of our soules; and (b) to fall into contempt of God and his ordinances; if we doat too much on earth, wee shew that she is our mother; and that she is too much predominant in us; if we think to attain heaven, and yet continue in sin and pleasure; we mount our selves upon ambitious thoughts, and do with the Gyants im-

(a) *Ambros. cap 4. De arca & Noe: & cap. 34.* (b) *Contumacia preliantur affectu, &c.*

ponere Pelion Ossa, climb up on those high conceipts,
to pull God out of His Throne.

O how the serpent-footed Giants are
Increased every where,
Opposing God, and all his Ordinances,
And on high pitch'd fancies
Scale heaven, and fain would pull the holy one
Down from his Chrystall throne.
They study to intrap and circumvent
The just and innocent ;
Their chief delight is in rebellion,
Rapine, oppression;
They hunt, and vex, and persecute the good,
They shed and drink their blood;
They rent the Church of Christ with Heresies,
They belch out blasphemies
Against the Son of that fair mother-maid;
By whom the world was made ;
Who lodg'd within that maiden-cherubin
Nine moneths to purge our sin ;
From whose mouth issues out the two-edg'd sword
Of his unconquered word,
With which he will cut off, and quite subdue
That proud and barbarous crue;
Great master-Gunner of heavens Ordinance,
Which makes thy lightnings glance,
And shakes earths pillars with loud roaring thunders:
Great Architect of wonders,
Fling down thy thunder-bolts, and with thy darts
Pierce all the Giants hearts
Which would subvert our Church, and State, and King
And all to ruine bring ;
Which sorrow at the peace and union
Of happy Albion.
Support me that I may not fall from grace,
With that Ætnean race ;

And

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And that I may not set my heart upon
Earth and corruption,
And so neglect my soul the better part,
Lord humble so my heart,
That I may not so in my thoughts aspire,
As to incense thine ire ;
And keep me from ambitious fantasies,
Proud words, and lofty eyes ;
And hold me back, lest I should clamber on
Cloud-neighbouring mountains of Presumption.

G O R G O N E S.

These were the 3 daughters of *Phoreus*, whose chief was *Medusa*; she preferring her fine hairs to *Minervas*, and profaning her Temple in playing the whore there with *Neptune*, had her hair turned into snakes, and her head cut off by *Persius*, being armed with *Minerva's* shield, *Mercuri's* helmet and wings, and *Vulcans* sword; this head *Minerva* still wore in her shield, and whosoever looked on it was turned into a stone; these *Gorgones* had fearful looks; but one eye, and one tooth amongst them, which continually they used as they had occasion; they never used their eye at home, but still abroad; when *Persius* had got this eye, he quickly overcame them; they had also brazen hands and golden wings.

T H E M Y S T E R I E S.

Many men are like the *Gorgons*, they are quick-sighted abroad, but blind at home; they spy

moats in other mens eyes, but not beames in their own. 2. Satan deals with us, as *Persius* did with *Medusa*, he first steales away our knowledge, then with the more ease he destroyes our soules. 3. Wee see here in *Medusa*, that pride, sacrilege, and whoredome shall not go unpunished. 4. From whence let us learne not to be proud of our beauty, for all beauty, like the *Gorgons* shall end in deformitie, and as *Achilles* hair and *Medusas* here, brought destruction on them; so it may bring upon others; and shall if they doat too much on it. 5. The sight of these *Gorgones*, turned men into stones, and so many men are bereft of their senses and reason, by doating too much on womens beauty. 6. They that would get the mastery of Satan that terrible *Gorgon*, must be armed as *Persius* was; to wit, with the helmet of Salvation, the shield of faith, and the sword of the word. 7. *Minerva* by means of her shield, on which was fastned *Medusas* head, turned men to stones; so the nature of wisdom is, to make men solid, constant unmovable. 8. I wish that among Christians there were but one eye of faith and religion, and one tooth, one common defence, that so they might be *Gorgons* indeed, and terrible to the *Turks* their enemies; that with a brasen hand they might crush the *Mahumetans*, and with the golden wings of victorie, they might fly again over those territories which they have lost. 9. *Medusa* by seeing her own face in *Persius* his bright shield, as in a glasse, she fell into a deep sleepe, and so became a prey to *Persius*; so many falling in love with themselves; grow insolent and carelesse, and falling
into

into the sleepe of securitie, become a prey to their spirituall enemy. 10. If a woman once loose her modestie and honor, be she never so fair, she will seeme to wisemen but an ill-favored *Gorgon*, he accounts her hair as snakes, her beauty as deformitie. 11. A Captain or whosoever will encounter with a snakie-haired *Gorgon*, that is, a subtile headed enemy, stands in need of *Minerva* for wisdom, of *Mercurie* for eloquence and expedition, and of *Vulcan* for courage. 12. *Persius* got the victorie over *Gorgon*, by covering his face with the helmet; that he might not be seen of her; the best way to overcome the temptations of lewd women, is to keep out of their sight, and to make a covenant with our eyes. 13. The *Gorgons* are like those that live at home a private life; and so make no use of their eye of prudence, till they be called abroad to some eminent place and publick office. 14. They that have fascinating and bewitching eyes, by which many are hurt and infected, especially yong children, may be called *Gorgons*, and that such are, both ancient records, experience, and reason doth teach us, for from a malignant eye, issues out infections, vapors or spirits, which make easie impressions on infants and tender natures; therefore the Gentiles had the goddessie of cradles called *Cunina*, to guard infants from fascination; and we read that in *Scythia* and *Pontus*, were women whose eyes were double balled, killing and bewitching with their sight, these were called *Bithia* and *Tbibia* and they used the word *prafiscine*, as a charme against fascination, and in *Africa* whole families of these fascinating hags were wont to be; and

let it not be thought more impossible, for a tender nature to be thus fascinated, then for a man to become blear eyed, by looking on the blear-eyes of another; or for one to become dumb at the sight of a woollf; as for a glasse to be infected and spotted, at the looks of a monstrous woman as *Aristotle* sheweth, it is too manifest what passions and effects the sight of divers objects do produce; as love sorrow, feare, &c. and so we read that the Basiliske kills with his lookes, though some say it is with his breath; and I deny not but the apprehension of the parties thus look'd upon, helpe much to the producing of the foresayd effects, there is also fascination by the tongue; *ne veti noceat mala lingua futuro.* 15. These *Gorgones* which were so beautifull, are placed by *Virgil* in hell to torment men; so sin and pleasure here with pleasant lookes delight us, but hereafter they will torment us. 16. Satan at first a beautifull Angell, but by pride in making himself equall with his maker, was turned into a terrible *Gorgon*, and with his snakie hairs, that is, his cunning inticements infected our first parents, and turned them into stones, by bereaving them of spirituall understanding, but Christ the true *Persius*, and son of God, armed with a better shield then *Minerva's*, a better helmet then *Mercuries*, a sharper sword then *Vulcans*, cut off the head of this *Gorgon*.

Quick-sighted Gorgons still we finde,
Which can abroad each mote espy;
But when they are at home they'r blinde,
And cannot their own beams descry:
Self-love so blindes their minde;

That

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That they see not
Their own foul spot,
Which they in others finde.

All those whom Satan would surprise,
And with more ease would overthrow,
He first deprives them of their eyes,
Then kills them with a fatall blow :
If once we lose the eye
Of knowledge, what
Remains, but that
Our soul in sin must dye.

Who glory in your golden hair,
And in smooth Alabaster skins ;
And think with Swans you may compare
In whitenesse, that your cheeks and chins
Can match white Lillies, and
Vermilion,
Yet think upon
The flower that's in your hand .

For as the lustre of the flower
In your hand suddenly decays,
So beauty fades even in an hower :
With ghastly looks we end our dayes ,
No grim-fac'd Gorgon can
With worse aspect
Our hearts deject,
Then pale-fac'd lifelesse man.

If thou hadst all perfection
Of beauty which can mortalls grace,
And could'st hold in subjection
All things with thy bewitching face;
Like sparkling stars what though

(168)

Thy eyes do shine,
And with divine
Nectar thy lips doth flow.

If thy teeth orient Pearls were,
And were thy neck white ivory,
If Musk, Perfume, or rosed air,
Or Balm could vaporate from thee :
If heav'ns best peece thou wert,
Whose sweet aspect
Could all subject,
And maze each mortall heart.

Yet shall these rare endowments all
Prove in the end but vanity ;
Sweet honey shall conclude in gall,
And beauty in deformity ;
See then you be not proud
Of that which must
Be laid in dust,
Which Deaths black rail will shroud.

Take heed likewise you dote not on
Medusa's face and golden locks,
For beauty hath kill'd many a one,
And metamorphos'd men to Rocks :
Then lest it should intice
Thee, guard thy self
From this strange elf,
And hide thy wandring eyes.

Lend me the shield of faith, O Lord,
And helmet of salvation ;
And with thy Word that two-edg'd sword
Cut off all foul infection :
Support me with thy grace,
And hide mine eyes,

Lest

(169)

Lest sin surprise
Me with her Gorgons face.

O if there were but one fair eye,
Of faith, truth, and religion
Amongst us, O if we could flye
With conquests golden pinion !
And if we could subdue
With brasen hands,
Our captiv'd lands
And circumcised crue.

Lord with thy watchfull eye so keep
Thy servant from security,
That he may not be found asleep
By his night-watching enemy :
So with thy grace prevent me,
Lest vanities
My soul intice,
Then in the end torment me.

Great Captain of heavens winged troops,
Redoubted and victorious Knight ;
To whose beck man and Angel stoops,
Who puts thy enemies to flight :
Who lets thine arrows flye,
And dies their wings
In blood of Kings
Who will not bow to thee ?

Unsheath thy two-edg'd thundring sword,
Cut off the dreadfull Gorgons head
Which hath bewitch'd my soul, O Lord,
And with grim looks hath struck me dead :
Then will I sound thy praise,
And magnifie
Thy Majesty,
And to thee Trophees raise.

GRATIAE

THe graces were three sisters, daughters of *Jupiter* and *Euronymæ*; they were fair, naked, holding each other by the hand, having winged feet, two of them are painted looking to wards us, and one from us, they waite upon *Venus*, and accompanie the *Muses*.

T H E M Y S T E R I E S.

(a) **S***eneca* and the *Mythologists* by the 3 graces understand 3 sorts of benefits some given, some received, and some returned back upon the benefactor, two look towards us, and one hath her face from us, because a good turne is oftentimes double requited. They hold each other by the hand, because in good turnes there should be no interruption, they are naked, or as others write, their garment is thin and transparent, because bountie should stil be joyned with sinceritie, their smiling face shew that gifts should be given freely; they are still yong because the remembrance of a good turne should never grow old; they have winged feet, to shew that good turnes should be done quickly, *bis dat qui cito dat.* 2. They that will be bountifull, must take heed they exceed not, least they make themselves as naked, as the graces are painted, there is a meane in all things; and no man should go beyond his strength; he may be bountifull that hath *Euronymæ* for his wife, that is, large possessions and patrimonies, as the word signifieth. 3. There

(a) *Lib. de benef. c. 3. Phornutus de nris deor. Eras. in adiz. Turneb. dicit. nat. Comes.*

be many unthankfull people who are content still to receive benefits, but never returne any ; these are they that strip the Graces of their garments, and have reduced free-hearted men to povertie. 4. The Graces are called in Greek Charites (*a*) from joy, or from health and safety, and they still accompanie the *Muses*, *Mercurie* and *Venus* ; to shew that where learning, eloquence, and love are conjoyned, there will never be wanting true joy, health and contentment. 5. I thinke by the three Graces may be meant three sorts of freindship ; to wit, honest, pleasant, and profitable, honest and pleasant freindships, which are grounded on vertue and delight looke toward us, because they both aime at our good, but profitable freindship lookes from us, as aiming more at her owngaine then our weale, which as *Seneca* sayth, is rather traffick then friendship, but all friendship should be naked, and without guile and hypocrisie like the Graces still yong and cheerefull, and still nimble and quick to helpe. 6. By the three graces I suppose also, may be meant the three companions of true love ; of which (*b*) *Arist.* speaks; to wit, 1 good wil or benevolence 2 concord or consent of minds, *idem velle et idem nolle*; 3 bountie or beneficence, these three like three graces looke on upon another; and hold each other by the hand, these ought to be naked, pure, still yong; and where these three are found, to wit, good will, concord, and bountie, there shall not be wanting the three Graces, that is, (*c*) *Thalia* a flourishing estate. 2. *Aglaia*

(*a*) ἀπὸ τῆς χαρῆς χαίρειν. (*b*) *Ethic. l. 9. c. 5.* εὐνοία ὁμόνοια εὐεργεσία. (*c*) *δαλεις floridus; δαλία florens vite status & rerū affluentia; αἰχλαίζειν ornare seu honorare; εὐεργετεῖν letū reddere.*

honour or glorie. 3. *Euphrosyne* true joy and comfort, for these are the hand-maids of love. 7. Faith hope and charitie, are the three divine graces, pure and unspotted Virgins, daughters of the great God; sincere and naked without guile; looking upon one another, and so linked together, that here in this life they cannot be separated one from the other, but there posture is somewhat different from the other Graces; for of the other, two look on us, the third hath her back to us, but in these three divine sisters, one only looketh to us, to wit, charitie; the other two, faith and hope, fix their eyes from us upō God; faith is *Aglaia* the glory and honour of a Christian, hope is *Euphrosyne*, that which makes him joyfull, we rejoyce in hope, and charitie, that is *Thalia*, which would make our christian state flourish and abound with all good things, if we would admit of her companie amongst us; but by reason there is so little charitie, I doubt me, there is as little faith and hope; for reject or admit of one, you reject and admit of all.

O if my mournfull eyes
 Could from their Chrystall casements tears distill !
 O if sad Elegies
 Dipp'd in salt fountains could drop from my quill !
 O if I could in Seas of tears
 Drown all my sorrows and my fears !

2.

For when alas I see
 How these three sister-Graces sit and grone,
 Faith, Hope, and Charity,
 And weep their wrongs, and threaten to be gone
 From Christs poor Church, how can I chuse
 But mourn with this my mourning Muse.

3. Faiths

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3.

Faiths cloud-transcending eye,
Thick mists of Verball combates do so blinde,
That scarce can she descry
The light from darknesse, and scarce can she finde
Her Sun (which makes her so lament)
Shining within his firmament.

4.

She makes a grievous mone,
That she is wrong'd 'twixt Infidelity
And Superstition,
Against the Laws of Christianity ;
The one with false fears makes her cry.
The other would pull out her eye.

5.

The swelling Pharisee
Kicks her with his suppos'd perfection,
And wrangling Heresie
Would poyson her with strong infection ;
She is despised of the Jew,
And laugh'd at by the heathen-crew.

6.

The wanton Libertine
Hath stript her of good works, her ornaments ;
And thus the fairest queen
Of graces is abus'd by miscreants :
Now would not this make hearts of stone
Wring out a tear, and strain a groane.

7.

Her sister Hope also
Complains she's wrong'd by Desperation,
And by her other foe,
Bold-fac'd, self-will'd Presumption ;
They pull and hale with violence
The Anchor of her Confidence.

8. With

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8.

With ghastly looks Despair,
With horrid thoughts, and with blasphemous words,
With uncomposed hair,
Armed with poyson, halters, knives and swords,
Doth threaten that she'll choke the breath
Of Hope with some untimely death.

9.

And fond Presumption
Belyes poor Hope, and saith that she's the cause
Of lust, ambition,
Of pride, and of the breach of all Gods Laws :
So th'one, Gods Mercie doth reject,
The other doth his Justice check.

10.

Thus Christian Hope is toss'd
Between two rocks, and in the sinking sands,
Her Anchor's almost lost;
Therefore she sighs, and weeps, and wrings her hands;
None but whose eyes are Adamant
Can see this sight, and not lament.

11.

And as for Charity,
How is she hiss'd at, by a barbarous croud ?
And this her misery
She doth lament, wrapt in a sable cloud ;
And threatens that she will be gone
With speed out of this freezing Zone.

12.

Where black-mouth'd obloquy,
And squinting self-consuming envie reigns :
Where brawling loves to be,
Where murther with gore blood the country stains ;
Where Schisme with false opinion
Disturbs the Churches union.

13. Where

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13.

Where barbarous Mars resides
Lord of mis-rule and desolation,
And by whose bloody sides,
Burning, rapes, ruine, rage, and oppression,
Ride galloping, and furiously
Tread down Laws, Arts, Civility.

14.

Where discord, pride, scandall,
Teeth-grinding anger, with fierce-glowing eyes,
Where thefts and treasons dwell :
Church-robbing, cheating, self-love, cruelties ;
This is that wicked company,
All enemies to Charity.

15.

What wonder is it then,
If Charity be sad, and discontent,
And hides her self from men ?
Amongst whom reigns this hellish Regiment ?
How can Joves lovely daughter dwell
Amongst such monsters hatcht in hell ?

16.

O how my heart doth burn,
And melt into a tide of tears, mine eyes !
How night and day I mourn
To see such wars, such wrongs, such cruelties,
And love exil'd, which was as we
All know, Christ's Will and Legacie ?

17.

O Lord confound all those
Who would confound our peace and unity,
And trample on the face
Of thy three daughters, Faith, Hope, Charity,
And let them in thy Church bear sway
So long as evening crowns the day.

18. Lord

W for

(176)

W

W

18.

Lord give me Faiths cleer eye,
And Hopes sure Anchor to rely upon,
And hands of Charity,
That I may work out my salvation;
And with this Anchor, hands and eye,
Let me in peace and comfort dye.

19.

And let the good ship ride
Call'd Charity, securely on the main;
Be Pilot Lord, and guide
Her to the cape of good Hope; let her gain
The land of promise, with the gale
Of thy good Spirit fill her sail.

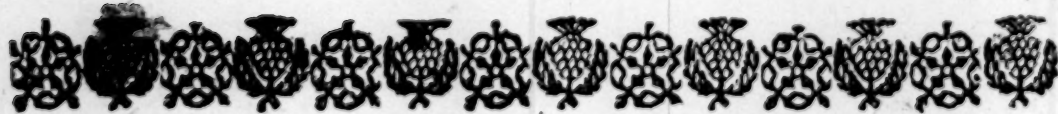
20.

And let her Compass be
Thy Word, and with the helm of Discipline
From sinfull rocks keep me,
And let the Pole-star of thy truth be seen;
Let Faith the bright eye of my soul
Be alwayes looking on that Pole.

21.

The man of thy right hand
Preserve Lord as the apple of thine eye;
And from this sinfull land
Let not true love with her two sisters flye:
But as it's name is Albion,
So in it still let all be one.

F I N I S.



April 26.
1642.

Imprimatur
THO: WYKES

~~John Walton Esquire~~
John Walton Esquire
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sejourna a court a
John Walton andre
ville archiepiscopal
d'ecose
sed currit ad fanum sli
andrea urbem archiepiscopalem
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